

MENNONITE YEAR BOOK AND ALMANAC

FOR

1903.

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PUBLISHED BY THE
EASTERN MENNONITE CONFERENCE.

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OLD YEAR MEMORIES.

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret ;
The hopes that, cherished long, were still denied us
Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet ;
The pride with which some lofty one disdained us
Let us forget.

Let us forget our brother's fault and failing,
The yielding to temptation that beset,
That he perchance, though grief be unavailing,
Cannot forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The fault o'ercome, the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving
When friends were few, the hand-clasp warm and strong,
The fragrance of each life of holy living
Let us remember long.

Whatever things were good and true and gracious,
Whate'er of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long.

So, pondering well the lessons it has taught us,
We tenderly may bid the year "Good-bye,"
Holding in memory the good it brought us,
Letting the evil die.

—Susan E. Gammons in C. E. World.

Calendar Explanations and Notices.

ECLIPSES FOR THE YEAR 1903.

In the Year 1903 there will be Four Eclipses - Two of the Sun and Two of the Moon.

THE FIRST IS AN ANNULAR ECLIPSE OF THE SUN, March 28th, at 9 o'clock, 7 minutes in the evening. Invisible here. Visible to Central and Eastern Asia, Alaska and the North Polar regions.

THE SECOND IS A PARTIAL ECLIPSE OF THE MOON, April 11th, at 7 o'clock 15 minutes in the evening. Partly visible, as the Moon does not rise here till near the end of the eclipse.

THE THIRD IS A TOTAL ECLIPSE OF THE SUN, September 20th, at 11 o'clock, 32 minutes in the evening. Invisible here. Visible to South-eastern Africa, Madagascar, and the Indian Ocean.

THE FOURTH IS A PARTIAL ECLIPSE OF THE MOON, October 6th, at 10 o'clock, 25 minutes in the morning. Invisible here. Visible to Africa and parts of Europe.

MOVABLE FEASTS.

Shrove Tuesday	February 24th.
Ash Wednesday	February 25th.
Good Friday	April 10th.
Easter Sunday	April 12th.
Ascension Day	May 21st.
Whitsuntide	May 31st.
Trinity Sunday	June 7th.
Corpus Christi	June 11th.
First Sunday in Advent	November 29th.

CHRONOLOGICAL CYCLES.

Dominical Letter	D.
Epact	2.
Lunar Cycle or Golden Number	4.
Solar Cycle	8.
Roman Indiction	1.
Julian Period	6616.

EMBER DAYS.

1. March 4th.	3. September 16th.
2. June 3rd.	4. December 16th.

In the Jewish Era, the year 5664 commences at sunset, on September 21, 1903.

In the Mohammedan Era, the year 1321 begins on the 30th day of March, 1903.

Jupiter (♃) is called the Ruling Planet this year.

THE FOUR SEASONS OR CARDINAL POINTS.

Spring Begins	—Sun enters ♈	March 21, at 2 o'clock, 30 minutes, P. M.
Summer Begins	—Sun enters ♊	June 22, at 10 o'clock, 20 minutes, A. M.
Autumn Begins	—Sun enters ♎	September 25, at 1 o'clock, 10 minutes, A. M.
Winter Begins	—Sun enters ♏	December 22, at 7 o'clock, 30 minutes, P. M.

 The Calculations in this Almanac are made to Solar Time.

DALE ENTERPRISE, Rockingham Co., Va.

L. J. HEATWOLE, CALCULATOR.

THE BIBLE READINGS.

By the courtesy of the International Bible Reading Association we are enabled to continue the use of the excellent selection of daily Bible readings provided for the use of their members, and in making this acknowledgement we gladly direct the attention of our readers to the organization with the suggestion that our Churches and Sunday-schools would do well to consider the desirability of forming branches. The association has for its object, the promotion of daily Bible study, and has a membership of about 800,000 in all parts of the world. The readings for each week have relation to the subject of the International Lesson and are therefore most helpful to teachers and scholars. But while thus especially appropriate to Sunday-schools the topical plan of reading has proved equally helpful to others, and testimony from sixty different countries and from members speaking some thirty different languages prove its adaptability to all conditions. Commenced in 1882 the association has increased its membership at an average rate of over 30,000 annually, which fact may be considered a satisfactory assurance of its value.

The association is already represented in several of our congregations, and while sanc-

tioning the use of the readings in our pages, the directors urge the formation of other branches in order that readers may be enrolled as members and receive certificates together with various helps comprising hints on the daily portions and illustrated circular letters. They will also have the stimulus of association with a world-wide organization united in the most helpful practice of daily study of the same Scripture portion.

A "Branch" can be formed with ten or more members in any Church or Sunday-school. Some suitable friend should be appointed branch secretary to receive the subscriptions, issue membership cards and distribute the hints. The yearly subscription for branch members is three cents, and all supplies are sent post free to the secretary. Any further information desired together with circulars for distribution may be obtained from either of the following district secretaries:—

Mr. W. Shaw, Tremont Temple, Boston, Mass.

Miss H. B. Chaddock, 409, Hague St., West Hoboken, N. J.

Mrs. R. W. Salter, 2287 West Jackson St., Chicago, Illinois.

Miss E. McClintock, 2045, Wood St., Philadelphia, Pa.

The Bible a Mine.

It is said of some mines of Cornwall, that the deeper they are sunk the richer they prove; and though some lodes have been followed a thousand and even fifteen hundred feet they have not come to an end. Such is the Book of God. It is a mine of wealth which can never be exhausted. The deeper we sink into it the richer it becomes.

—C. Graham.

Some look upon the Bible as a garden of spices in which you may walk and at your leisure pluck the flowers and gather the fruits of the Eden of God. But this does not accord with my experience. I have found it more like a mine, in which you must dig and labor, the wealth of which is not obtained, without labor—a mine rich in gold and precious things, but it must be

wrought day and night in order to produce them.

—John Todd.



For Every Time of Need.

In joy and in sorrow, in health and in sickness, in poverty and in riches, in every condition of life God has a promise stored up in his Word for you. If you are impatient sit down quietly and commune with Job. If you are strong headed, read Moses and Peter. If you are weak-kneed, look at Elijah. If there is no song in your heart, listen to David. If you are a politician, read Daniel. If you are getting sordid read Isaiah. If you are chilly read the beloved disciple. If your faith is low read Paul. If you are getting lazy, watch James. If you are losing sight of the future, read in Revelation of the promised land.

—D. L. Moody.

1st Month.

JANUARY.

31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun set. m.	Sun rise h. m.	Sun sets h. m.
1	Thur	Peter delivered. Acts 12: 1-12.	1	2 02	8 16	☾ 3	☾ sets 8 20	4 7	23 4	37
2	Frid	Persecution remembered. 1 Thess. 2: 1-12	2	2 46	9 27	☾ 15	☾ ☽ ☾	4 7	23 4	37
3	Sat	Life by faith. John 3: 9-17.	3	3 31	10 30	☾ 28	☼ in Perihelion	5 7	23 4	37
1. Paul and Silas at Philippi. Sunday After New Year. Day's Length, 9 hours, 16 minutes. Acts 16: 22-34. Matt. 2: 13-23; 1 Pet. 4: 12-19.										
4	Sun	Way of Salvation. 1 Peter 1: 1-11.	4	4 15	11 44	☾ 10	☾ souths 5 33	5 7	22 4	38
5	Mon	Christian living. Phil. 4: 1-13.	5	5 00	Morn.	☾ 22	☾ ☽ ☽	6 7	22 4	38
6	Tues	Without care. Luke 12: 22-31.	6	5 47	12 16	☾ 4	☾ 6) ☽ souths 8 29	6 7	21 4	39
7	Wed	A shining life. Phil. 2: 12-18.	7	6 36	1 15	☾ 15	☾ ☽ in ☽	7 7	20 4	40
8	Thur	True walking. Phil. 3: 13-21.	8	7 28	2 12	☾ 28	☾ in Aphelion	7 7	20 4	40
9	Frid	Rules for life. Titus 2: 1-15.	9	8 24	3 07	☾ 9	☾ ☽ ☽	7 7	19 4	41
10	Sat	The upright life. Psalm 37: 27-40.	10	9 24	4 10	☾ 21	Spica rises 10 15	8 7	19 4	41
2. Christing Living. 1st Sunday after Epiphany. Day's Length, 9 hours, 24 minutes. Phil. 4: 1-13. Luke 2: 41-52; Rom. 12: 1-6.										
11	Sun	Be ye holy! 1 Peter 1: 13-25.	11	10 25	5 15	☾ 3	Orion souths 10 17	8 7	18 4	42
12	Mon	At Thessalonica and Berea. Acts 17: 1-12	12	11 28	6 18	☾ 16	☾ in Perigee	9 7	18 4	42
13	Tues	Power of the Gospel. 1 Thess. 1.	13	Morn.	☾ R.	☾ 28	☾ 13) in Aphelion	9 7	17 4	43
14	Wed	Good tidings. 1 Thess. 3.	14	12 30	6 30	☾ 10	☾ Sirius so. 10 54	9 7	17 4	43
15	Thur	Early knowledge of Scripture. 2 Tim. 3: 10-17.	15	1 29	7 34	☾ 23	Aldebaran so. 8 37	10 7	16 4	44
16	Frid	Constant study. Deut. 6: 1-9.	16	2 25	8 37	☾ 6	Arcturus rises 11 04	10 7	15 4	45
17	Sat	Searching the Scriptures. John 5: 31-39.	17	3 18	9 39	☾ 19	☽ Gr. Elong. E. ☽	11 7	14 4	46
3. Paul at Thessalonica and Berea. 2nd Sunday after Epiphany. Day's Length, 9 hours, 32 minutes. Acts 17: 1-12. John 2: 1-11; Rom. 12: 7-16.										
18	Sun	God's word studied. Psalm 119: 97-112.	18	4 08	10 45	☾ 3	☾ ☽ ☾	11 7	13 4	47
19	Mon	Paul's counsel. 1 Thess. 5: 14-28.	19	4 57	11 52	☾ 16	☾ in ☽	11 7	12 4	48
20	Tues	The unruly. 2 Thess. 3: 6-18.	20	5 44	Morn.	☾ 0	☾ 20) enters ☽	11 7	11 4	49
21	Wed	Good for evil. Rom. 12: 9-21.	21	6 31	1 00	☾ 13	☾ ☽ ☽	12 7	11 4	49
22	Thur	Well doing. Gal. 6: 1-10.	22	7 17	2 07	☾ 27	Procyon souths 11 33	12 7	10 4	50
23	Frid	Giving thanks. Col. 3: 12-17.	23	8 04	3 05	☾ 13	☽ stationary	12 7	09 4	51
24	Sat	Prayer for sanctification. John 17: 5-17.	24	8 52	3 57	☾ 27	☾ ☽ ☾	12 7	08 4	52
4. Paul's Counsel to the Thessalonians. 3rd Sunday after Epiphany. Day's Length, 9 hours, 44 minutes. 1 Thess. 5: 14-28. Matt. 8: 1-13; Rom. 12: 17-21.										
25	Sun	Kept by God. Jude, 17-25.	25	9 39	4 08	☾ 12	☾ in Apogee	13 7	07 4	53
26	Mon	Something new. Acts 17: 13-21.	26	10 26	5 04	☾ 26	☾ 7) south 7 05	13 7	06 4	54
27	Tues	Paul at Athens. Acts 17: 22-34.	27	11 13	6 01	☾ 11	☾ south 4 30	13 7	05 4	55
28	Wed	Ignorant worship. Psalm 50: 1-16.	28	11 59	☾ S.	☾ 25	☾ 28) ☽ ☽ ☾	13 7	04 4	56
29	Thur	Incomparable. Isa. 40: 18-26.	29	12 45	7 01	☾ 9	☾ ☽ ☽, ☽ ☽ ☾	14 7	03 4	57
30	Frid	The great Creator. Rom. 1: 16-25.	30	1 30	8 13	☾ 22	☾ ☽ ☽, ☽ ☽ ☽	14 7	02 4	58
31	Sat	Judgment by Christ. 2 Thess. 1: 1-12.	31	2 14	9 20	☾ 5	☽ sets 9 01	14 7	01 4	59

MOON'S PHASES.

Eastern States.	Central States.	Western States.
First Quarter on the 6th at 4 58 even.	4 18 even.	3 38 even.
Full Moon " " 13th at 9 49 morn.	9 09 morn.	8 29 morn.
Last Quarter " " 20th at 6 51 morn.	6 11 morn.	5 31 morn.
New Moon " " 28th at 11 40 morn.	11 00 morn.	10 20 morn.

Saturn (♄) is in conjunction with the Sun on the 21st and can not be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- January 4. How to get a fresh start. Eph. 4: 22-32.
 " 11. Bringing others to Christ. John 1: 40-45; 4: 6-10; Mark 5: 19, 20.
 " 18. Endeavorers in training for church work. Acts 2: 17, 18; Prov. 2: 1-8; Mark 1: 16-20.
 " 25. An evening with Chinese missions. Acts 17: 24-31.

The Pious Schoolmaster on the Skippack.*

In 1714 there came to America from Germany a modest, kindly man named Christopher Dock. He was a good scholar, a devout Mennonite, a lover of children. It is said of him that he was never known to be angry. To test him, a man once met him on the road and spoke vilely, shamefully, and profanely to him. Dock only said in reply, "Friend, may the Lord have mercy upon thee."

In 1718, or earlier, he opened a school on the Skippack Creek in Montgomery County. Here he taught for ten years with no regular pay. Then he bought a modest home from John Penn for 15 pounds 10 shillings. For ten years more he farmed, teaching each of four years a three months' term at Germantown. In 1738, led of the Lord, he gave up farming and opened two schools, one in Salford and one in Skippack, teaching three days of the week in each place.

He caused the pupils in each school to write letters to those in the other, and Dock was the postman from pupil to pupil. The letters were carefully written and usually told the progress of the student and asked for answers to Bible questions. This was Dock's composition class exercise. He made with his quill on small cards beautiful pictures of birds and flowers and vines from the Bible, called *Schriefften*.

Dock's schools were famous among the Germans of the Schuylkill valley, and his Dunker friend, Christopher Saur of Germantown, the first man to print the Bible in America, persuaded Dock to write and print a description of his method of keeping school. Dock refused at first, fearing it would be sinful to write anything in his own praise. His minister, Dielman Kolb, removed his scruples on this score, and Dock completed the work on August 8, 1750. He then said he would not allow it to be printed during his lifetime, but nineteen years afterward, Christopher Saur's son won Dock's consent to print it. But the manuscript was lost. Dock wrote to young Saur, "Do not trouble yourself about the lost writing. It has never been my opinion that it should be printed in my lifetime, and so I am pleased that it is lost." But a year later it was

found and was published by the younger Saur in 1770.

This book is the first written and published in America upon school teaching. It is the only picture of a colonial country school. Let the book itself tell some of the plans and purposes of this pioneer teacher and author.

The new scholar is "first welcomed by the other scholars, who extend their hands to it."

"If it cannot say the A B C's in order and point out with the forefinger all the letters, it is put into the A-b Abs. When it gets this far, its father must give it a penny and its mother must cook for it two eggs, because of its industry.

"When they are all together, and are examined to see whether they are washed and combed, a morning hymn or psalm is given them to sing, and I sing and pray with them.

"Those who know their reading will have an O marked with chalk on their hands. This is a sign that they have failed in nothing. If any one fails as many as three times, it is shown with a word to the scholars, and they all shout out at him 'lazy!' This shaming cry of the children gives them more pain and drives them to more study than if I should hold the rod before them and use it all the time."

Christopher Dock also wrote *A Hundred Necessary Rules for Children*. We have room here for only thirteen of them.

RULE 1. Dear child, accustom yourself to awaken at the right time in the morning without being called, and as soon as you are awake get out of bed without delay.

RULE 4. Offer to those who first meet you, and to your parents, brothers and sisters, a good morning, not from habit simply, but from true love.

RULE 7. When you wash your face and hands do not scatter the water about in the room.

RULE 9. When you comb your hair do not go out into the middle of the room, but to one side in a corner.

RULE 11. Do not eat your morning bread upon the road or in school, but ask your parents to give it to you at home.

RULE 12. Then get your books together, and come to school at the right time. Do not tear them, and lose none of them.

*) From Walton and Brumbaugh's *Stories of Pennsylvania*, copyrighted 1897 by American Book Company.

2nd Month.

FEBRUARY.

28 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun set. m.	Sun rise h. m.	Sun sets h. m.
5.		Paul at Athens. Acts 17: 23-34.	4th Sunday after Epiphany. Matt. 8: 23-27; Rom. 13: 8-10.				Day's Length, 9 hours, 58 minutes.			
1	Sun	Jesus and the Resurrection. Jno. 5: 24-30.	32	2 59	9 58	♈ 18	♈ souths 4 14 ♈	14 6 59	5 01	
2	Mon	Church at Corinth founded. Acts 18: 1-11	33	3 43	10 48	♉ 0	♉ 0 ♉	14 6 58	5 02	
3	Tues	Paul's teaching. 1 Cor. 2: 1-8.	34	4 32	11 45	♊ 12	♊ in ♊, Gr. H. L. N.	14 6 57	5 03	
4	Wed	A free Gospel. 1 Cor. 9: 9-18.	35	5 22	Morn.	♋ 25	♋ Antares rises 3 46	14 6 56	5 04	
5	Thur	Danger of refusing. Matt. 10: 5-15.	36	6 15	12 51	♌ 6	♌ 5) Orion so. 8 32	14 6 55	5 05	
6	Frid	A reminder. 2 Cor. 11: 1-12.	37	7 10	1 50	♍ 18	♍ Sirius so. 9 24	14 6 54	5 06	
7	Sat	Be not afraid! Jer. 1: 7-19.	38	8 09	2 48	♎ 0	♎ Arcturus rises 9 32 ♎	14 6 53	5 07	
6.		The Church at Corinth Founded. Acts 18: 1-11.	Septuagesima. Matt. 20: 1-16; 1 Cor. 9: 24; 10: 5.				Day's Length, 10 hours, 14 minutes.			
8	Sun	The true foundation. 1 Cor. 3: 9-15.	39	9 09	3 45	♏ 12	♏ ♏	15 6 52	5 08	
9	Mon	Christian self-control. 1 Cor. 8: 1-13.	40	10 10	4 40	♐ 24	♐ ♐ souths 6 09	15 6 51	5 09	
10	Tues	Helping by example. Rom. 14: 12-22.	41	11 09	5 43	♑ 6	♑ ♑ in Perigee	15 6 49	5 11	
11	Wed	Pleasing others. Rom. 15: 1-7.	42	Morn.	♒ R.	♒ 19	♒ ♒ 11) Vega so. 12 17	15 6 48	5 12	
12	Thur	Temperate in all things. 1 Cor. 9: 18-27.	43	12 07	6 22	♓ 2	♓ ♓ Rigel so. 7 25	15 6 47	5 13	
13	Frid	The mind of Jesus. Phil. 2: 1-11.	44	1 02	7 27	♈ 16	♈ ♈ ♈	14 6 45	5 15	
14	Sat	The best fruit. Gal. 5: 16-26.	45	1 55	8 32	♉ 0	♉ ♉ stationary	14 6 44	5 16	
7.		Christian Self-control. 1 Cor. 8: 4-13.	Sexagesima. Luke 8: 4-15; 2 Cor. 11: 19; 12: 9.				Day's Length, 10 hours, 32 minutes.			
15	Sun	Giving no offence. 1 Cor. 10: 23-33.	46	2 46	9 38	♊ 13	♊ ♊ in ♊	14 6 43	5 17	
16	Mon	Christian Love. 1 Cor. 13.	47	3 35	10 44	♋ 27	♋ ♋ rises 10 10	14 6 42	5 18	
17	Tues	A pleasant sight. Psalm 133.	48	4 23	11 54	♌ 11	♌ ♌ Regulus sets 11 58	14 6 41	5 19	
18	Wed	Love your enemies. Luke 6: 27-38.	49	5 11	Morn.	♍ 25	♍ ♍ stationary	14 6 39	5 21	
19	Thur	Love exemplified. Luke 10: 25-37.	50	5 59	12 02	♎ 9	♎ ♎ 19) ♎ enters ♎	14 6 38	5 22	
20	Frid	An example. John 13: 1-17.	51	6 47	12 52	♏ 23	♏ ♏ Sirius so. 8 24	14 6 38	5 22	
21	Sat	Love in deed. 1 John 3: 10-18.	52	7 34	1 40	♐ 7	♐ ♐ ♐	14 6 35	5 25	
8.		Christian Love. 1 Cor. 13: 1-13.	Quinquagesima. Luke 18: 31-43; 1 Cor. 13: 1-13.				Day's Length, 10 hours, 50 minutes.			
22	Sun	Love made perfect. 1 John 4: 7-21.	53	8 22	2 40	♑ 22	♑ ♑ in Apogee	14 6 34	5 26	
23	Mon	Paul and Apollos. Acts 18: 19-28.	54	9 09	3 36	♒ 5	♒ ♒ Spica rises 9 28	14 6 33	5 27	
24	Tues	" " " Acts 19: 1-12.	55	9 55	4 30	♓ 20	♓ ♓ ♓ ♓	13 6 32	5 28	
25	Wed	Fellow Laborers. 1 Cor. 3: 1-9.	56	10 41	5 12	♈ 3	♈ ♈ souths 2 44	13 6 30	5 30	
26	Thur	Christ in the Scriptures. Luke 24: 13-27.	57	11 26	5 54	♉ 17	♉ ♉ in ♉, ♉ ♉	13 6 29	5 31	
27	Frid	John's Baptism. Luke 3: 1-9.	58	12 12	♊ S.	♊ 0	♊ ♊ ♊ Gr. Elong. W.	13 6 28	5 32	
28	Sat	Promise of the Spirit. John 14: 15-26.	59	12 57	6 56	♋ 13	♋ ♋ ♋ ♋ sets 8 40 ♋	13 6 27	5 33	

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter on the	5th at 5 14 morn	4 34 morn	3 54 morn.
Full Moon	" " 11th at 8 00 even.	7 20 even.	6 40 even.
Last Quarter	" " 19th at 1 24 morn	12 44 morn	12 04 morn.
New Moon	" " 27th at 5 21 morn	4 41 morn	4 01 morn.

Jupiter (♃) is in Conjunction with the Sun on the 19th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- February 1. Decide to-day. Heb. 3: 7-13. (Christian Endeavor Day.)
 " 8. Bible lessons from men that failed. Gen. 4: 8-12; Judges 16: 20, 21; 1 Sam. 3: 11-14; 15: 26-29.
 " 15. Lessons from Ben-hadad's defeat. 1 Kings 20: 12-20. (Temperance.)
 " 22. An evening with home missions. Acts 1: 6-8.

RULE 24. At the table sit very straight and still, do not wobble with your stool, and do not lay your arms on the table. Put your knife and fork upon the right and your bread on the left side.

RULE 61. To your fellow-scholars show yourself kind and peaceable, do not quarrel with them, do not kick them, do not soil their clothes with your shoes or with ink, give them no nicknames, and behave yourself in every respect toward them as you would that they should behave towards you.

RULE 63. Keep your books, inside and outside, very clean and neat, do not write or paint in them.

RULE 86. Accustom yourself to be orderly in everything, lay your books and other things in a certain place and do not let them lie scattered about in a disorderly way.

RULE 97. Never go about nasty and dirty. Cut your nails at the right time and keep your clothes, shoes and stockings neat and clean.

RULE 98. In laughing, be moderate and modest. Do not laugh at everything, and especially at the evil or misfortune of other people.

RULE 99. If you have promised anything try to hold to it, and keep yourself from all lies and untruths.

The last years of this good man's life were spent in the home of Heinrich Kassel, a farmer on the Skippack. It was Dock's custom, after the scholars were dismissed, to remain and pray alone. He did not come home one evening in the autumn of 1771. A search was made, and he was found in the schoolhouse on his knees, dead.



A Popular Book in Colonial Days.*

When any one says in your hearing that the Pennsylvania Germans were ignorant people, deny it boldly. They were the most learned settlers that came to America. As early as 1753, Dr. William Smith, who had no sympathy for these peace-loving Mennonites and Dunkers, wrote, "They import many foreign books, and in Pennsylvania

have their printing houses and their newspapers."

In the early days the Germans and the Quakers were more strongly attached to the books of their own people, books that defended their religion and increased the love of the children for the church of their fathers. Hence it came to pass that a book now unknown, save in the older German families of the state, was in its day the most read of all American books, after the Bible. This greatest literary effort of colonial Pennsylvania was the translating and printing, in 1748, of the *Mennonite Martyrs' Mirror* of Van Braght.

Think of fifteen men, set aside by prayer, working three years on one book, and you have some idea of this wonderful work. The original book first appeared in Holland in 1562. It gave the lives of many pious Mennonites who suffered and died for their religion. It ran through twelve editions, but most of these books and their owners were burned by the persecutors in Europe. Some copies were brought to America; but they were printed in Dutch, the language of Holland, and many of the Pennsylvania Germans could not read them.

Six good men wrote a letter to the Brethren in Amsterdam, beseeching them to have this *Bloedig Tomeel* of Tieleman Jans Van Braght translated into the German language. But the Dutch were, as usual, slow. No answer came for three years! In the mean time these Mennonites went to the Dunker settlement at Ephrata, in Lancaster County, and asked to have this great work done there. Conrad Beissel, the founder of the Ephrata Society, and a great scholar, agreed to undertake the task. He set aside fifteen men, with prayer and fasting. Peter Miller, the greatest linguist of colonial America, was placed in charge to translate the book. This unselfish man became so much interested in the translation, and so burdened with the work, that for three years he did not sleep more than four hours a night.

In three years the great work was done. It contained fifteen hundred and twelve pages. It was bound in thick boards, covered with leather. The volume would be a load for any youth to carry. One thousand two hundred copies were printed, and in 1754 five hundred were still unsold.

* From Walton and Brumbaugh's *Stories of Pennsylvania*, copyrighted 1897 by American Book Company.

3rd Month.

MARCH.

31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h.m.	Sun sets h.m.
9.		Paul and Apollos. Acts 18: 24 to 19: 6.		Invocavit. Matt. 4: 1-11; 2 Cor. 6: 1-10.			Day's Length, 11 hours, 06 minutes.			
1	Sun	Waiting for the promise. Acts 1: 1-8.	60	1 43	8 00	♂ ♀ ☾	♂ ♀ ☾	13 6	25 5	35
2	Mon	Paul at Ephesus. Acts 19: 13-20.	61	2 31	9 04	♂ ☾ in ☿	♂ ☾ in ☿	12 6	24 5	36
3	Tues	Fruits of repentance. Luke 3: 10-18.	62	3 20	10 10	♂ ☾ sets 8 01	♂ ☾ sets 8 01	12 6	22 5	38
4	Wed	True repentance. Luke 19: 1-10.	63	4 11	11 25	♂ ☾ 2 ☿ souths 2 14	♂ ☾ 2 ☿ souths 2 14	12 6	21 5	39
5	Thur	Evil spirits acknowledge Christ. Mark 1: 21-28.	64	4 57	Morn.	♂ ☾ 14 ☿ sets 11 52	♂ ☾ 14 ☿ sets 11 52	11 6	20 5	40
6	Frid	"Through Thy Name." Luke 10: 17-22.	65	5 28	12 40	♂ ☾ 26 ☿ 6) Pollux so. 8 13	♂ ☾ 26 ☿ 6) Pollux so. 8 13	11 6	18 5	42
7	Sat	The prevailing Word. Rom. 15: 13-21.	66	6 30	1 50	♂ ☾ 8 ☿ ☿ ☾	♂ ☾ 8 ☿ ☿ ☾	11 6	17 5	43
10.		Paul at Ephesus. Acts 19: 13-20.		1st Sunday in Lent. Matt. 15: 21-28; 1 Thessa. 4: 1-7.			Day's Length, 11 hours, 26 minutes.			
8	Sun	Growth of the Kingdom. Mark 4: 26-32.	67	7 57	2 30	♂ ☾ 20 ☿ in Aphelion	♂ ☾ 20 ☿ in Aphelion	11 6	16 5	44
9	Mon	A mischief maker. Acts 19: 21-28.	68	8 55	3 11	♂ ☾ 2 ☿ Orion souths 6 24	♂ ☾ 2 ☿ Orion souths 6 24	11 6	14 5	46
10	Tues	The Riot at Ephesus. Acts 19: 29-40.	69	9 52	4 09	♂ ☾ 15 ☿ in Perigee	♂ ☾ 15 ☿ in Perigee	10 6	13 5	47
11	Wed	Folly of idolatry. Isa. 44: 9-19.	70	10 47	5 07	♂ ☾ 28 Andromeda sets 10 38	♂ ☾ 28 Andromeda sets 10 38	10 6	12 5	48
12	Thur	The only God. Isa. 45: 15-25.	71	11 40	5 55	♂ ☾ 11 ☿ stationary	♂ ☾ 11 ☿ stationary	10 6	10 5	50
13	Frid	Comfort and deliverance. 2 Cor 1: 1-14.	72	Morn.	☾ R. ☿ 25 ☿ 13) ☿ rises 7 14 ☿	☾ R. ☿ 25 ☿ 13) ☿ rises 7 14 ☿	10 6	09 5	51	
14	Sat	Courage in persecution. 2 Cor. 4: 6-18.	73	12 32	7 04	♂ ☾ 9 ☿ ☿ ☾	♂ ☾ 9 ☿ ☿ ☾	9 6	08 5	52
11.		The Riot at Ephesus. Acts 19: 29-40.		2nd Sunday in Lent. Luke 11: 14-28; Eph. 5: 1-10.			Day's Length, 11 hours, 44 minutes.			
15	Sun	Refuge in trouble. Psalm 46.	74	1 22	8 20	♂ ☾ 23 ☿ in ☿	♂ ☾ 23 ☿ in ☿	9 6	06 5	54
16	Mon	Paul's message. Eph. 2: 1-10.	75	2 12	9 31	♂ ☾ 7 Vega rises 10 03	♂ ☾ 7 Vega rises 10 03	9 6	05 5	55
17	Tues	Then and now. Eph. 2: 11-22.	76	3 02	10 36	♂ ☾ 21 ☿ ☿ ☾	♂ ☾ 21 ☿ ☿ ☾	8 6	04 5	56
18	Wed	From death to life. John 5: 17-24.	77	3 50	11 40	♂ ☾ 6 ☿ ☿ ☾	♂ ☾ 6 ☿ ☿ ☾	8 6	03 5	57
19	Thur	Passing knowledge. Eph. 3: 13-21.	78	4 39	Morn.	♂ ☾ 20 ☿ sets 11 14	♂ ☾ 20 ☿ sets 11 14	8 6	02 5	58
20	Frid	Free grace. Rom. 3: 19-26.	79	5 27	12 42	♂ ☾ 4 ☿ 20) ☿ ☿ ☾	♂ ☾ 4 ☿ 20) ☿ ☿ ☾	7 6	01 5	59
21	Sat	Good works. Eph. 4: 20-32.	80	6 15	1 37	♂ ☾ 18 ☿ ☿ ☿ Spring Begins	♂ ☾ 18 ☿ ☿ ☿ Spring Begins	7 6	00 6	00
12.		Paul's Message to the Ephesians. Eph. 2: 1-10.		3rd Sunday in Lent. John 6: 1-15; Gal. 4: 21-31.			Day's Length, 12 hours, 00 minutes.			
22	Sun	Love to sinners. Rom. 5: 1-10.	81	7 02	2 32	♂ ☾ 2 ☿ in Apogee	♂ ☾ 2 ☿ in Apogee	7 5	59 6	01
23	Mon	Paul and Silas at Philippi. Acts 16: 23-40.	82	7 49	3 27	♂ ☾ 16 ☿ rises 3 10	♂ ☾ 16 ☿ rises 3 10	6 5	57 6	03
24	Tues	At Thessalonica and Berea. Acts 17: 1-12.	83	8 35	4 22	♂ ☾ 29 ☿ ☿ ☾	♂ ☾ 29 ☿ ☿ ☾	6 5	56 6	04
25	Wed	Paul at Athens. Acts 17: 22-34.	84	9 20	5 14	♂ ☾ 13 ☿ souths 12 28	♂ ☾ 13 ☿ souths 12 28	6 5	55 6	05
26	Thur	Church at Corinth founded. Acts 18: 1-11.	85	10 06	5 58	♂ ☾ 26 ☿ ☿ ☾	♂ ☾ 26 ☿ ☿ ☾	6 5	53 6	07
27	Frid	Paul and Apollos. Acts 18: 19-28.	86	11 05	6 10	♂ ☾ 9 ☿ ☿ ☿ ☿ ☿	♂ ☾ 9 ☿ ☿ ☿ ☿ ☿	5 5	52 6	08
28	Sat	Paul at Ephesus. Acts 19: 13-20.	87	12 25	7 08	♂ ☾ 22 ☿ ☿ ☿ ☿ ☿ Elip. Invis.	♂ ☾ 22 ☿ ☿ ☿ ☿ ☿ Elip. Invis.	5 5	50 6	00
13.		REVIEW.		4th Sunday in Lent John 8: 46-59; Heb. 9: 11-15.			Day's Lengths, 12 hours, 20 minutes.			
29	Sun	The Riot at Ephesus. Acts 19: 29-40.	88	1 05	6 40	♂ ☾ 4 ☿ in ☿, ☿ ☿ ☾	♂ ☾ 4 ☿ in ☿, ☿ ☿ ☾	5 5	49 6	11
30	Mon	Address to the Elders. Acts 20: 16-27.	89	1 50	7 43	♂ ☾ 16 ☿ sets 7 50	♂ ☾ 16 ☿ sets 7 50	4 5	48 6	12
31	Tues	Paul's farewell to Ephesus. Acts 20: 28-38.	90	2 16	8 41	♂ ☾ 28 ☿ ☿ ☿ ☿ ☿ stationary	♂ ☾ 28 ☿ ☿ ☿ ☿ ☿ stationary	4 5	47 6	13

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 6th at 2 16 even.	1 36 even.	12 56 even.
Full Moon	" " 13th at 7 15 morn.	6 35 morn.	5 55 morn.
Last Quarter	" " 20th at 9 10 even.	8 30 even.	7 50 even.
New Moon	" " 28th at 8 28 even.	7 48 even.	7 48 even.

Mars (♂) is in opposition with the Sun on the 29th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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March.	1.	Lessons	What Christ teaches about blessedness. Matt. 5: 1-12.
"	8.	from the	What Christ teaches about heart-righteousness. Matt. 5: 20-48; 6: 6-18.
"	15.	Sermon on	What Christ teaches about trust. Matt. 6: 19-34.
"	22.	the Mount:	What Christ teaches about judging others. Matt. 7: 1-5.
"	29.	A mission study of Africa.	Ps. 68: 29-31; Isa. 43: 3.

Our Work Among the Heathen.

Work at our different mission stations has been continued during the past year with some visible signs of progress and success. At Cantonment, Oklahoma, the brethren Petter and Funk have continued their work as before, the former among the Cheyennes and the latter among the Arapahoes, preaching to them the Gospel of salvation in their own language. Besides this they have made some advances in the translation of parts of the Bible into the language of their respective tribes. These translations are now being printed. Owing to the fact that the Government has provided sufficient school facilities for all the Indian children of school age it became more difficult to have our mission school at Cantonment filled with children and to keep them there for a longer period of time. The consequence was that our school had a smaller number of pupils and that those who did attend were mostly young children, the larger ones being taken to the different Government schools. And as by a new Government regulation the Government aid given our school in the form of rations for the children attending it was withdrawn whereby the expense of maintaining the school was greatly increased, schoolwork was abandoned and the school building at Cantonment was converted into a Home for aged and diseased Indians. This Home stands under the direct supervision of sister Lisetta Kinsinger, who besides attending to the physical and spiritual needs of the inmates of the Home, also dispenses medicine and renders medical and spiritual aid to the diseased Indians in the Camps and in their homes. Sister Lisetta is assisted in her work by sister Agnes Williams. Brother S. K. Mosiman, who during the past year has filled the position of general superintendent of the Indian Home, and who in connection with this has done spiritual work among the pupils in the Government school at Cantonment, has at the close of the "school year" resigned his position and his place is now filled by missionary Petter, who is ably assisted in his work, both in the camps and in the Government school, by sister Bertha Kinsinger. Sister Bertha's work outside of the school is mainly among Indian women. The brethren Petter and Funk have each a

small organized flock of Christian Indians to whom they minister. The former of these numbers 27 and the latter upwards of a dozen members.

On account of the small number of Indians living at or near Darlington, where our first station was established in 1880, work at this place was abandoned during the past year. Brother M. M. Horsch, who had charge of the work at Darlington for the last few years, is now ministering to the station Haoenaom, near Arapahoe, until the return of brother Missionary Linscheid, who is away on a six month's leave of absence. Here too a small congregation of believers exists.

At Hammon, our latest established station in Oklahoma, where brother H. J. Kliever and wife are stationed, a new chapel has been erected during the past year. A new chapel was also built for our Hopi mission at Oraibi, Arizona, in which services and Sunday-school are now regularly held, which are fairly well attended. Brother H. R. Voth, who until recently had charge of this field felt obliged, on account of the sudden death of his wife and the impaired condition of his own health, to relinquish the work and return to his home in Kansas. The work at Oraibi is now in charge of Rev. J. B. Epp, a young brother, of Newton, Kansas, who with his sister is occupying this isolated field and who is expressing great hopes for the future of our work there. Several seem almost persuaded to accept Christ and become members of His flock, and one, a former priest, has already made application to be baptized and received as a member of Christ's Church. Thus upon this field too, which has hitherto been considered a hard and possibly unproductive one, the grace of the Lord is manifesting itself and the work in the Lord seems not to be in vain.

Our missionaries in India, the brethren Penner and Kroecker, have during the past year selected sites for their respective stations, eight miles apart, at Champa and Janjgir, in a territory containing about 500,000 inhabitants in the Central Provinces and in which no other missionaries have hitherto been stationed. They both have erected bungalows, have in part mastered the Hindi language, and are now engaged in active missionwork. Many requests are made to

4th Month.

APRIL.

30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs a. d.	Miscellany.	Sun alo. m.	Sun rise h. m.	Sun sets h. m.
1 Wed		Elders exhorted. 1 Peter 5: 1-11.	91	3 00	9 57	♈ 10	Rigel sets 9 57	4 5	4 46	6 16
2 Thur		Strength in weakness. 2 Cor. 12: 10-19.	92	3 57	11 07	♈ 22	Antares rises 11 12	4 5	4 36	6 21
3 Frid		Warning against deceivers. 2 John.	93	4 54	Morn.	♈ 3	♈ ♄ ♄	3 5	4 16	6 19
4 Sat		A pattern. 1 Cor. 4: 6-16.	94	5 52	12 40	♈ 15	♈ ♄ ♄ souths 11 34	3 5	4 06	6 20

14. Paul's Farewell to Ephesus. Acts 20: 28-38. Palm Sunday Matt. 21: 1-9; Phil. 2: 6-11. Day's Length, 12 hours, 40 minutes.

5 Sun		Stedfast in the truth. Col. 2: 1-9.	95	6 49	1 38	♈ 27	♄ in Perigee	3 5	3 39	6 21
6 Mon		Many witnesses. 1 Cor. 15: 1-11.	96	7 45	2 13	♈ 10	Vega rises 8 44	2 5	3 38	6 22
7 Tues		The Resurrection. 1 Cor. 15: 12-21.	97	8 39	2 50	♈ 22	♄ sets 10 03	2 5	3 37	6 23
8 Wed		" " 1 Cor. 15: 50-58.	98	9 31	3 25	♈ 5	Orion sets 10 48	2 5	3 35	6 25
9 Thur		Ever with the Lord. 1 Thes. 4: 13-18.	99	10 22	3 54	♈ 19	♄ rises 4 10	1 5	3 34	6 26
10 Frid		Good Friday. Isa. 53.	100	11 12	4 22	♈ 3	♄ ♄ ♄	1 5	3 33	6 27
11 Sat		Glad tidings. Acts 13: 26-37.	101	Morn.	♈ R.	♈ 17	♄ 11) Eclip. Vis.	1 5	3 31	6 29

15. The Resurrection. 1 Cor. 15: 20, 21, 50-58. Easter Sunday. Mark 16: 1-8; 1 Cor. 5: 6-8. Day's Length, 12 hours, 58 minutes.

12 Sun		Easter Sunday. Matt. 28: 1-10.	102	12 01	7 41	♈ 2	♄ ♄ ♄ superior	5 30	6 30	80
13 Mon		The law of Love. Rom. 13: 7-14.	103	12 51	8 50	♈ 17	Vega rises 8 20	5 29	6 31	
14 Tues		Glorifying God. 1 Peter 2: 9-17.	104	1 40	9 42	♈ 2	Regulus rises 1 08	0 5	2 8	6 32
15 Wed		Above all—Love. Col. 3: 1-14.	105	2 30	10 25	♈ 16	Spica souths 11 42	1 5	2 7	6 33
16 Thur		Dead to sin. Rom. 6: 8-18.	106	3 19	11 10	♈ 0	♄ ♄ ♄	1 5	2 5	6 35
17 Frid		A living sacrifice. Rom. 12: 1-9.	107	4 07	11 47	♈ 15	♄ in ♄	1 5	2 4	6 36
18 Sat		Consideration for others. Rom. 14: 1-13.	108	4 55	Morn.	♈ 29	♄ in Apogee	1 5	2 3	6 37

16. The Law of Love. Rom. 13: 7-14. 1st Sunday after Easter. John 20: 19-31; 1 John 5: 4-10. Day's Length, 13 hours, 14 minutes.

19 Sun		A new creature. 2 Cor. 5: 16-21.	109	5 42	12 02	♈ 13	♄ Arct. rises 12 02	1 5	2 16	6 39
20 Mon		Journey to Jerusalem Acts 21: 1-12.	110	6 28	12 54	♈ 26	♄ Enters	2 5	2 0	6 40
21 Tues		Arrival at Jerusalem. Acts 21: 13-19.	111	7 13	1 27	♈ 9	♄ in Perihelion	2 5	1 9	6 41
22 Wed		"One of the seven." Acts 6: 1-7.	112	7 58	1 58	♈ 22	♄ sets 9 09	2 5	1 8	6 42
23 Thur		Taking up the cross. Mark 8: 31-38.	113	8 43	2 32	♈ 5	♄ ♄ ♄	2 5	1 7	6 43
24 Frid		More than conquerors. Rom. 8: 31-39.	114	9 29	2 55	♈ 18	♄ rises 2 40	2 5	1 5	6 45
25 Sat		Almighty Protector. Isa. 51: 9-16.	115	10 16	3 28	♈ 0	♄ ♄ souths 9 48	2 5	1 4	6 46

17. Paul's Journey to Jerusalem. Acts 21: 3-12. 2nd Sunday after Easter. John 10: 12-16; 1 Pet. 2: 21-25. Day's Length, 13 hours, 32 minutes.

26 Sun		Not ashamed. 2 Tim. 1: 1-12.	116	11 05	3 51	♈ 12	♄ in ♄	2 5	1 3	6 47
27 Mon		Paul arrested. Acts 21: 27-39.	117	12 00	♄ R.	♈ 24	♄ 27) sets 7 20	2 5	1 2	6 48
28 Tues		Paul's defence. Acts 21, 40 to 22, 9.	118	12 52	7 32	♈ 6	♄ ♄ ♄	3 5	1 1	6 49
29 Wed		Defence continued. Acts 22: 10-21.	119	1 48	8 28	♈ 18	♄ ♄ ♄	3 5	1 0	6 50
30 Thu		"Away with him." Acts 22: 22-30.	120	2 47	9 31	♈ 0	♄ in Perihelion	3 5	0 9	6 51

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter on the 4th at	8 53 even.	8 13 even.	7 33 even.
Full Moon " 11th at	7 20 even.	6 40 even.	6 00 even.
Last Quarter " 19th at	4 32 even.	3 52 even.	3 12 even.
New Moon " 27th at	8 33 morn.	7 53 morn.	7 13 morn.

Jupiter (♄) is in Conjunction with the Sun on the 19th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- April 5. What the parable of the Good Samaritan teaches us. Luke 10: 30-37.
 " 12. Christ's teaching about the resurrection. John 11: 21-27, 40-44. (Easter meeting.)
 " 19. The sacred Sabbath. Matt. 12: 1-13.
 " 26. An evening with Arctic missions. Job 38: 22, 23, 29, 30.

them to receive orphans of whom the surrounding villages seem to contain a great many. Both of them have taken in a few already, brother Kroeker taking the boys and brother Penner the girls. Many more seem to be willing and ready to come as soon as the necessary provisions for their accommodation are made. Hospital work seems also a much needed adjunct of our mission in India. Many sick persons apply to our missionaries for medical treatment, and it is by thus ministering to their physical needs that many a heart is reached and made susceptible for the truth of the Gospel. Both the brethren are full of courage and are looking to God for an abundant success in the future.

Looking back upon our work during the past year, we find much to be grateful for. The Lord has provided us with the necessary means for the continuance of the work and has given an encouraging success to the same. In looking into the future we see many wants and needs which admonish us to remember this our work in our prayers and with our gifts. There is a special need of workers. The brethren Voth and Mosiman have left the work during the past year. Brother M. M. Horsch, who has been actively engaged for a number of years, feels obliged to do the same on account of the impaired health of his wife. We ought, however, to have another missionary to assist brother Epp in the work in Arizona. Two missionaries, with the necessary female assistants, ought to take charge of the projected mission among the "Northern Cheyennes" in Montana, and upon the field selected by our brethren in India there is ample room and work for a much greater number of workers. Truly, the harvest is great and the laborers are few. Pray ye therefore the Lord of the harvest that he send laborers into his harvest.

The Hindu temples are pagodas built in the form of a pyramid. The interior is reserved for Brahmins, the head Brahmin sometimes having as many as 3,000 assistants. Their priestly duties consist in offering sacrifices and reading the book of laws called the Veda.

History of the Rise and Progress of the Sunday School Convention of the Eastern District.

BY REV. A. B. SHELLY.

All secular and religious movements have had small beginnings. As from the tiny twig the tall oak grows, rearing its head majestically toward heaven, so from the smallest and seemingly most insignificant beginnings great and influential movements have come, wielding a power over multitudes either for good or for evil. This also applies to our Sunday-school Conventions as they are now annually held.

These conventions are of a comparatively recent date, and had a small, almost insignificant origin twenty-three years ago in the First Mennonite church in Philadelphia. In Number 17, Volume 20, of the *Mennonitische Friedensbote*, published September 1, 1876, the following notice is found: "All the friends of the Sunday-school in our congregations are hereby invited to attend a Sunday-school Convention to be held in the First Mennonite church, Philadelphia, on Monday, 10 a. m., October 2nd, (the day before conference), to discuss points relating to the work of the Sunday School. It is desired that all our Sunday-schools should be represented at this meeting, inasmuch as we realize that by a mutual exchange of ideas the work of the Sunday-school will be furthered." This notice was signed by "A Number of Sunday School Workers." Among this number of Sunday-school workers were, as far as our memory now serves us, two or three ministers and perhaps as many laymen. In the same number of the *Friedensbote* the following editorial pertaining to the subject appears: "In the present issue the readers find an invitation extended to all friends of the Sunday-school to attend a Sunday School Convention to be held in one of our churches in Philadelphia. We hope that many may follow this invitation and attend the convention. Every one of our Sunday-schools should be represented by at least one delegate. And as the intended meeting is to be held the day previous to the convening of conference, we believe to have a right to expect, that the greater por-

5th Month.

MAY.

31 Days

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fact m.	Sun rise h. m.	Sun sets h. m.
1	Frid	Jesus reviled. Luke 23: 13-23.	121	3 46	10 38	♌ 12	♌ ♄ ♃, ♄ so. 9 20 ♌	3 50	7 6	53
2	Sat	Happy in suffering. 1 Peter 3: 12-17.	122	4 44	11 40	♌ 23	♌ ♄ Gr. Hel. Lat. N.	3 50	6 6	54
18.		Paul Arrested. Acts 21: 30-39.					3rd Sunday after Easter. John 16: 16-23; 1 Pet. 2: 11-20.			
							Day's Length, 13 hours, 48 minutes.			
3	Sun	Reward. Rev. 2: 1-10.	123	5 41	Morn.	♌ 5 ♌	♌ ♌ souths 6 03	3 50	5 6	55
4	Mon	Paul comforted. Acts 23: 1-11.	124	6 35	12 50	♌ 17	♌ ♌ 4) Orion sets 9 24	3 50	4 6	56
5	Tues	The plot against Paul. Acts 23: 12-22.	125	7 27	1 20	♌ 1	♌ ♌ Sirius sets 8 50	3 50	3 6	57
6	Wed	Saved from enemies. Acts 23: 23-35.	126	8 17	1 58	♌ 14	♌ ♌ 7) ♄ sets 8 16 ♌	4 50	2 6	58
7	Thur	Forewarned. Luke 21: 10-19.	127	9 07	2 29	♌ 27	♌ ♌ ♄ ♄ ♃	4 50	1 6	59
8	Frid	Confidence in God. Psalm 27.	128	9 55	3 03	♌ 11	♌ ♌ ♄ in ♌	4 50	0 7	00
9	Sat	Praise for deliverance. Psalm 18: 6-19.	129	10 44	3 43	♌ 25	♌ ♌ ♄ sets 3 03	4 49	7 01	
19.		The Plot against Paul. Acts 23: 12-22.					4th Sunday after Easter. John 16: 5-15; Jas. 4: 16-21.			
							Day's Length, 14 hours, 02 minutes.			
10	Sun	The best refuge. Psalm 124.	130	11 34	4 21	♌ 10	♌ ♌ ♄ stationary	4 48	7 02	
11	Mon	The accusation. Acts 24: 1-9.	131	Morn.	♌ R.	♌ 25	♌ ♌ 11) Ant. so. 1 10	4 48	7 03	
12	Tues	Paul before Felix. Acts 24: 10-16.	132	12 21	7 57	♌ 10	♌ ♌ Procyon sets 10 34	4 48	7 04	
13	Wed	" " " Acts 24: 17-27.	133	1 10	8 49	♌ 25	♌ ♌ Spica souths 9 02	4 48	7 05	
14	Thur	True worship. John 4: 19-24.	134	2 00	9 45	♌ 10	♌ ♌ ♄ ♄ ♃	4 48	7 06	
15	Frid	Resurrection believed. Job 19: 23-29.	135	2 48	10 34	♌ 25	♌ ♌ ♄ ♄ ♃	4 48	7 07	
16	Sat	Reference to journey. Rom. 15: 25-33.	136	3 36	11 20	♌ 9	♌ ♌ ♄ in Apogee	4 48	7 08	
20.		Paul before Felix. Acts 24: 10-16; 24-26.					5th Sunday after Easter. John 16: 23-30; Jas. 1: 22-27.			
							Day's Length, 14 hours, 16 minutes.			
17	Sun	The searching Word. Heb. 4: 6-13.	137	4 22	11 48	♌ 23	♌ ♌ Arcturus souths 10 30	4 48	7 09	
18	Mon	Festus and King Agrippa. Acts 25: 13-22.	138	5 07	Morn.	♌ 6	♌ ♌ ♄ ♄ ♃	4 48	7 10	
19	Tues	Defence before Agrippa. Acts 26: 1-11.	139	5 52	12 25	♌ 19	♌ ♌ 19) ♄ rises 11 10	4 48	7 10	
20	Wed	The converted persecutor. Acts 26: 12-18.	140	6 36	1 20	♌ 2	♌ ♌ ♄ stationary	4 48	7 11	
21	Thur	Ascension Day. Acts 26: 19-29.	141	7 21	1 52	♌ 15	♌ ♌ ♄ Enters ♌	4 48	7 12	
22	Frid	"Christ is preached." Phil. 1: 8-18.	142	8 06	2 22	♌ 27	♌ ♌ ♄ stationary	4 48	7 13	
23	Sat	Boldness for Christ. Phil. 1: 19-30.	143	9 54	2 54	♌ 9	♌ ♌ ♄ in ♌ ♄ rises 1 30	4 48	7 14	
21.		Paul before Agrippa. Acts 26: 19-29.					6th Sunday after Easter. John 15: 26-16: 4; 1 Pet. 4: 8-11.			
							Day's Length, 14 hours, 28 minutes.			
24	Sun	Constraining love. 2 Cor. 5: 9-15.	144	10 44	3 28	♌ 21	♌ ♌ Orion sets 7 33	4 48	7 14	
25	Mon	The life-giving Spirit. Rom. 8: 1-14.	145	11 37	4 16	♌ 3	♌ ♌ ♄ in ♌	4 48	7 15	
26	Tues	Children of God. Rom. 8: 15-27.	146	12 15	5 08	♌ 15	♌ ♌ 26) Reg. sets 12 30	4 48	7 16	
27	Wed	The revealing Spirit. 1 Cor. 2: 7-16.	147	12 57	6 03	♌ 27	♌ ♌ ♄ ♄ ♃	4 48	7 17	
28	Thur	The renewing Spirit. Titus 3: 1-8.	148	1 44	7 00	♌ 8	♌ ♌ ♄ in Perigee	4 48	7 17	
29	Frid	The Spirit promised. John 16: 5-14.	149	2 34	8 00	♌ 20	♌ ♌ ♄ ♄ ♃	4 48	7 18	
30	Sat	The Spirit of boldness. Acts 4: 23-31.	150	3 34	9 00	♌ 2	♌ ♌ ♄ sets 9 20	4 48	7 19	
22.		The Life-giving Spirit. Rom. 8: 1-14.					Whitsunday. John 14: 23-31; Acts 2: 1-13.			
							Day's Length, 14 hours, 38 minutes.			
31	Sun	Whit-Sunday. Acts 2: 1-12.	151	4 30	10 00	♌ 2	♌ ♌ ♄ souths 4 13	4 48	7 19	

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter on the	4th at 2 28 morn.	1 48 morn.	1 08 morn.
Full Moon	" " 11th at 8 20 morn.	7 40 morn.	7 00 morn.
Last Quarter	" " 19th at 10 20 morn.	9 40 morn.	9 00 morn.
New Moon	" " 26th at 5 57 even.	5 17 even.	4 37 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- May 3. What does the parable of the Prodigal Son teach us? Luke 15: 11-32.
 " 10. What does the story of Zaccheus teach us? Luke 19: 1-10.
 " 17. The lad with the loaves and fishes. John 6: 9-13. (A meeting with the Juniors.)
 " 24. Power and prayer. Acts 1: 13, 14; 2: 1-4, 41.
 " 31. Missions in the island world. Isa. 42: 10-17; 60: 8, 9.

tion, if not all, of our ministers will attend and take part in the deliberations of the meeting."

This was "a new departure" in our church, no similar meeting ever having been called and held before. Not only was it new in our own church, but no other church had to our knowledge, held meetings of the kind before that date. The call for a convention was therefore in the nature of an experiment.

The meeting thus called was held on the day appointed. But as no record of the proceedings was published we are unable to state how the meeting was attended, and what all the subjects were that were discussed. This much we remember, however, that the attendance was not as general as it was desired that it should be, and that the exercises were of an informal nature, inasmuch as no regular programme had been prepared before hand. Several papers were read, among which was one prepared by the writer of this sketch on the relation of the Sunday-school to the church.

That this convention was regarded beneficial to the Sunday-school work is evident from the fact, that a similar meeting was ordered to be held in the West Swamp church on January 1, 1877, only three months after the first meeting. At this meeting, which was held as appointed, three sessions were held, morning, afternoon and evening.

At the morning session, N. B. Grubb read a paper, prepared by himself, on "Teachers' Meetings, their Object and Use, and How to Conduct Them." The subject was then discussed in a general way. The afternoon was devoted to a Children's Meeting, and in the evening J. S. Moyer read a paper prepared by him for the occasion, on "The Obstacles which Hinder the Sunday-school in the Exercise of Its Benign Influence." In the discussion of the above topics many thoughts were advanced which have since found repetition in the deliberations of our conventions.

A third convention was held on Monday, April 30, 1877; the day before Conference, in the Upper Milford church. This was the first convention for which a programme was previously announced and of which an official report was afterward published. From the report thus published we learn that at the second meeting a secretary had been

appointed who read a report of its proceedings at this meeting. At the present meeting both a German, and an English secretary were elected. Whether this had been the case at the previous meeting we do not know. It was therefore at this early date in our convention work that the first steps in the transition from the German to the English were taken. How great the change in this respect has become between then and now can only be fully appreciated by those whose privilege it was to be associated with these conventions since they have been inaugurated. This was the first meeting at which reports from the different Sunday-schools were presented. Seven schools presented their reports, having an aggregate membership of 805 pupils. The fourth convention was held at Skippackville. At this meeting seven schools were represented by eleven delegates and a number of Sunday-school workers. The seven schools represented reported an aggregate membership of 900 pupils. It was decided to hold the next convention again on the day preceding conference and at the same place where conference was to convene. But as conference afterward selected Boonmansville, Lancaster county, as the place for its next meeting, it was thought inadvisable to have the convention held there, on account of the distance and the difficulty of getting there. The committee which had been appointed to arrange a programme for the next meeting was therefore advised to select a place and appoint a time for the meeting. The committee thereupon decided to have the convention held in the Hereford church, on December 26 and 27, 1878.

At this meeting seven schools were again represented, and some progress in the work was reported. Among other things the reports showed that a number of the schools were kept open throughout the year, instead of only during the summer as formerly. A new feature of this convention was, that in the evening a sermon was preached by one of the ministering brethren present. It was decided to hold the next convention in the West Swamp church on the first Monday in September, 1879. From this we see that instead of holding the convention in connection with the conference as heretofore, it was now deemed advisable to have a sep-

6th Month.

JUNE.

30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun sets m. h. m.	Sun rise h. m.	Sun sets h. m.
1	Mon	Danger anticipated. Acts 27: 1-10.	152	5 24	11 57	♄ 27	♄ souths 4 09	♄	2 4 40	7 20
2	Tues	The tempest. Acts 27: 11-20.	153	6 15	Morn.	♄ 9	♄ 2d ♄ sets 2 10	♄	2 4 40	7 20
3	Wed	Cheering words. Acts 27: 21-32.	154	7 05	12 24	♄ 22	♄ ♄ ☉ Inferior ☉	♄	2 4 39	7 21
4	Thur	Paul's voyage and shipwreck. Acts 27: 33-44.	155	7 53	12 58	♄ 5	♄ in Aphelion	♄	2 4 38	7 22
5	Frid	Christ in the ship. Mark 4: 35-41.	156	8 41	1 30	♄ 19	♄ in ☉	♄	2 4 38	7 22
6	Sat.	Saved from trouble. Psalm 34: 1-10.	157	9 29	2 07	♄ 3	Antares souths 11 14	♄	2 4 37	7 23
23		Paul's Voyage and Shipwreck. Acts 27: 33-34.					Trinity Sunday John 8: 1-15; Rom. 11: 33-36.			
							Day's Length, 14 hours, 50 minutes.			
7	Sun	Storm and calm. Psalm 107: 21-32.	158	10 17	2 50	♄ 18	Pollux sets 10 14	♄	1 4 37	7 23
8	Mon	Journey to Rome. Acts 28: 1-15.	159	11 06	3 42	♄ 3	Procyon sets 8 38	♄	1 4 37	7 23
9	Tues	Paul at Rome. Acts 28: 16-22.	160	Morn.	♄ R.	♄ 18	♄ 9) Reg. sets 11 33	♄	1 4 36	7 24
10	Wed	" " " Acts 28: 23-31.	161	12 10	7 49	♄ 3	♄ ☉ ♄	♄	1 4 36	7 24
11	Thur	Isaiah's words. Isa. 6: 5-13.	162	12 53	8 34	♄ 18	Vega souths 1 16	♄	1 4 36	7 24
12	Frid	Hearing and obeying. Rom. 10: 11-21.	163	1 31	9 17	♄ 3	Spica souths 7 54	♄	1 4 35	7 25
13	Sat	The heart of unbelief. Heb. 3: 1-13.	164	2 18	9 48	♄ 18	♄ in Apogee	♄	1 4 35	7 25
24		Paul at Rome. Acts 28: 16-24.					1st Sunday after Trinity. Luke 16: 19-31; 1 John 4: 16-21.			
							Day's Length, 14 hours, 50 minutes			
14	Sun	Paul's letter to Rome. Rom. 1: 1-16.	165	3 38	10 17	♄ 2	♄ ♄ ☉	♄	8. 4 35	7 25
15	Mon	Paul's charge. 2 Tim. 3: 14 to 4: 8.	166	4 38	10 51	♄ 16	♄ ☉, ♄ stationary	♄	0 4 35	7 25
16	Tues	Warring a good warfare. 1 Tim. 1: 12-20.	167	5 32	11 20	♄ 29	♄ rises 10 50	♄	0 4 35	7 25
17	Wed	Keeping the faith. 1 Tim. 6: 11-21.	168	6 16	11 54	♄ 12	♄ ♄ ☉	♄	0 4 35	7 25
18	Thur	A good soldier. 2 Tim. 2: 1-13.	169	7 00	Morn.	♄ 24	♄ 18) ♄ rises 12 30	♄	0 4 35	7 25
19	Frid	Approved by God. 2 Tim. 2: 14-26.	170	7 45	12 20	♄ 8	Antares so. 10 30	♄	1 4 35	7 25
20	Sat	The word in the heart. Ps. 119: 9-16.	171	8 33	12 58	♄ 18	♄ in ☉	♄	1 4 35	7 25
25		Paul's Charge to Timothy. 2 Tim. 3: 14 to 4: 8.					2d Sunday after Trinity. Luke 14: 16-21; 1 John 3: 12-18.			
							Day's Length, 14 hours, 50 minutes.			
21	Sun	The crown of life. James 1: 1-12.	172	9 23	1 44	♄ 0	Arcturus souths 8 07	♄	1 4 35	7 25
22	Mon	Paul's farewell to Ephesus. Acts 20: 28-38.	173	10 17	2 35	♄ 12	♄ ENTERS ☉ SUMMER BEGINS.	♄	2 4 34	7 26
23	Tues	Paul's journey to Jerusalem. Acts 21: 1-12.	174	11 15	3 25	♄ 24	♄ ♄ ☉	♄	2 4 35	7 25
24	Wed	Paul arrested. Acts 21: 27-39.	175	12 17	♄ S.	♄ 8	♄ 24) ♄ in ☉	♄	2 4 35	7 25
25	Thur	Paul before Felix. Acts 24: 10-23.	176	12 58	8 14	♄ 22	♄ in Perigee	♄	2 4 35	7 25
26	Frid	Paul before Agrippa. Acts 26: 19-29.	177	1 38	8 52	♄ 3	♄ ☉	♄	3 4 35	7 25
27	Sat	Paul's voyage and shipwreck. Acts 27: 33-44.	178	2 28	9 40	♄ 17	♄ Gr. Elong. W.	♄	3 4 35	7 25
26		REVIEW.					3d Sunday after Trinity. Luke 15: 1-10; 1 Pet. 5: 6-11.			
							Day's Length, 14 hours, 50 minutes.			
28	Sun	Paul at Rome. Acts 28: 16-24.	179	3 16	10 24	♄ 29	♄ ♄ ☉	♄	3 4 36	7 24
29	Mon	Israel asking a King. 1 Sam. 8: 1-10.	180	4 10	11 12	♄ 6	♄ sets 9 50	♄	3 4 36	7 24
30	Tues	Advice refused. 1 Sam. 8: 11-22.	181	5 01	11 57	♄ 19	♄ souths 2 11	♄	3 4 36	7 24

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter on the	2nd at 8 26 morn	7 46 morn	7 06 morn.
Full Moon	" " 9th at 10 10 even.	9 30 even.	8 50 even.
Last Quarter	" " 18th at 1 46 morn	1 06 morn	12 26 morn.
New Moon	" " 24th at 1 13 morn	12 33 morn	23rd) 11 53 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- June 7. Modern lessons from the Rechabites. Jer. 35: 1-6, 18, 19. (Temperance.)
 " 14. Gold or God. Luke 18: 18-30.
 " 21. How we may learn to use our sword. Eph. 6: 17; Heb. 4: 12, 13; 2 Tim. 2: 15.
 " 28. Christ in our cities. Acts 18: 1-11; Luke 19: 41-44; Matt. 11: 23, 24. (City missions.)

arate time for it. This plan has ever since been followed.

The sixth convention was held in the West Swamp church on Monday and Tuesday, September 1 and 2, 1879.

The seventh convention was held in the Springfield church on August 9 and 10, 1880. One of the special features of this convention was a joint children's festival held in a grove near the church, in which four different Sunday-schools participated. At this festival special mention was made, by the principal speaker of the day, of the founding of the Sunday-school work by Robert Raikes in England, one hundred years before.

The eighth convention was held in the Deep Run church on August 8 and 9, 1881. It was ordered at this convention that hereafter the Programme Committee should provide all the superintendents of our Sunday-schools with blank reports, to be filled out by them and presented at the coming convention. A children's festival was held, in which two schools took part, and at which a collection for missions was lifted, amounting to about twenty dollars.

The ninth convention, at which seven schools were represented, was held in the West Swamp church on August 7 and 8, 1882.

The tenth convention was held in the Upper Milford church on August 7 and 8, 1883. At this convention also a children's meeting was held, as seems to have been the prevailing custom at that time, in which three different Sunday-schools took part.

The eleventh convention was held in the Hereford church on August 12 and 13, 1884.

The twelfth, a very interesting and largely attended convention, was held in the East Swamp church on Tuesday and Wednesday, August 11 and 12, 1885. Judging from the report of this convention as published in the *Bundesbote*, this must have been one of the most live and successful conventions hitherto held. In the discussion of the different subjects many participated and the thoughts expressed were on the whole exceedingly practical.

The thirteenth convention was held August 10 and 11, 1886, in the Deep Run church. This was the first convention where an address of welcome formed a part of the

programme, a custom which has ever since been continued.

The fourteenth convention was held in the Schwenksville church on August 15 and 16, 1887. At this convention steps were taken looking to the assistance of young men in preparing for the Gospel ministry, in establishing a fund for this purpose. This fund was later given into the hands of our Eastern Conference to be devoted to the object for which it was established. This, a well-meant and timely move, would, however, have had the tendency of making our convention a separate and independent body, standing side by side with our conference, and no doubt would have had this effect, had not the conference taken charge of this matter and of the fund thus established by the convention. There was thus avoided what might easily have proved an object of jealousy between the conference and the convention.

The convention for 1888 was held in the West Swamp church on August 14 and 15. Eleven schools were represented and presented their reports. At this convention a resolution was passed advocating the holding of a General Sunday-school Convention in connection with the General Conference to be held at Childstown, South Dakota, the following fall.

The sixteenth convention was held in the Upper Milford church on August 5 and 6, 1889. At this meeting an effort was made to change the time for holding our conventions from August to November. But after an earnest discussion of the subject the motion for a change was defeated, and August was retained as the month best suited for these meetings. A resolution was passed recommending that the officers of the different schools use their influence towards continuing if possible their schools during the winter—a resolution which would not be necessary to-day, when nearly all our schools are kept open the year round.

The convention for 1890 was held in the Hereford church on August 26 and 27. Besides the discussion of subjects a class-drill was had, illustrating the method used by the leader in teaching an adult Bible-class. The reports from the different schools gave the following summary: Pupils, 1280;

7th Month.

JULY.

31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun sets m. h. m.	Sun rises h. m.	Sun sets h. m.
1 Wed		Saul's visit to Samuel. 1 Sam. 9: 1-13.	182	5 51	Morn.	♂ 2	1st) ♂ ♂ ☾	4 43	6 7	24
2 Thur		Samuel's message to Saul. 1 Sam. 9:14-24	183	6 39	12 10	♂ 15	☾ in ♄, ⊕ Aphel.	4 43	6 7	24
3 Frid		The King's duties. Deut. 17: 14-20.	184	7 27	12 46	♂ 26	♂ sets 1 30	4 43	6 7	23
4 Sat		The best rule. Prov. 8: 1-17.	185	8 15	1 20	♂ 13	♂ souths 2 06	4 43	6 7	23
27.		Israel Asking for a King. 1 Sam. 8: 1-10.					4th Sunday after Trinity. Luke 6: 36-42; Rom. 8: 18-23.			
							Day's Length, 14 hours, 46 minutes.			
5 Sun		Reference by Paul. Acts 13: 16-24.	186	9 03	1 56	♂ 27	♂ souths 4 49	4 43	6 7	22
6 Mon		Saul anointed. 1 Sam. 9: 25, to 10: 8.	187	9 51	2 18	♂ 12	☾ ♂ ☾	4 43	6 7	22
7 Tues		Saul chosen King. 1 Sam. 10: 17-27.	188	10 40	2 51	♂ 27	♂ ☾ ☾	5 43	6 7	22
8 Wed		Duty to rulers. Rom. 13: 1-8.	189	11 28	3 40	♂ 12	Regulus sets 9 39	5 43	6 7	21
9 Thur		God's counsel. Jer. 22: 1-9.	190	Morn.	☾ R. ♂	♂ 27	☾ 9) Gr. Elong. E.	5 43	6 7	21
10 Frid		A King's trust. Psalm 21.	191	12 15	7 50	♂ 12	☾ in Apogee	5 43	6 7	20
11 Sat		"The Lord reigneth." Psalm 93.	192	1 01	8 40	♂ 25	♂ ♂ ☾	5 43	6 7	20
28.		Saul Chosen King. 1 Sam. 10: 17-27.					5th Sunday after Trinity. Luke 5: 1-11; 1 Pet. 3: 8-15.			
							Day's Length, 14 hours, 40 minutes.			
12 Sun		The King of Glory. Psalm 24.	193	1 46	9 20	♂ 11	♂ ♂ ☾	5 43	6 7	19
13 Mon		The upright judge. 1 Sam. 12: 1-12.	194	2 30	9 48	♂ 27	Dog Days Begin	5 43	6 7	19
14 Tues		Samuel's farewell address. 1 Sam. 12:13-25.	195	3 14	10 24	♂ 8	♂ stationary	5 43	6 7	18
15 Wed		"Good and evil." Deut. 30: 10-20.	196	3 57	10 58	♂ 21	♂ ☾ ☾, ♀ in ♄, ♄	6 43	6 7	17
16 Thur		Joshua's exhortation. Josh. 24: 14-25.	197	4 41	11 30	♂ 3	☾ in ♄	6 43	6 7	16
17 Frid		Folly of disobedience. Ps. 81: 8-16.	198	5 27	Morn.	♂ 15	☾ 17) ♂ rises 11 50	6 43	6 7	15
18 Sat		Promises. Lev. 26: 1-13.	199	6 14	12 21	♂ 27	☾ ♂ in perihelion	6 43	6 7	14
29.		Samuel's Farewell Address. 1 Sam. 12: 13-25.					6th Sunday after Trinity. Matt. 5: 20-26; Rom. 6: 3-11.			
							Day's Length, 14 hours, 28 minutes.			
19 Sun		Fidelity in service. Acts 20: 17-27.	200	7 05	12 51	♂ 9	☾ rises 12 18	6 43	6 7	14
20 Mon		Samuel's command. 1 Sam. 15: 1-12.	201	7 59	1 10	♂ 21	Pollux sets 8 39	6 43	6 7	13
21 Tues		Saul rejected as King. 1 Sam. 15: 13-23.	202	8 56	1 54	♂ 2	Altair souths 11 40	6 43	6 7	13
22 Wed		Saul's bitterness. 1 Sam. 15: 24-31.	203	9 57	2 28	♂ 14	♂ ☾ ☾, ☾ Enters ♄	6 43	6 7	12
23 Thur		Previous disobedience. 1 Sam. 13: 5-14.	204	10 59	2 59	♂ 26	☾ in Perigee	6 43	6 7	11
24 Frid		Amalek condemned. Exod. 17: 8-16.	205	12 00	☾ S. ♂	♂ 9	☾ 24) ♂ ☾	6 43	6 7	10
25 Sat		Acceptable service. Prov. 21: 1-8.	206	1 00	7 25	♂ 21	♂ souths 8 30	6 43	6 7	09
30.		Saul Rejected as King. 1 Sam. 15: 13-23.					7th Sunday after Trinity. Matt. 8: 1-9; Rom. 6: 19-23.			
							Day's Length, 14 hours, 18 minutes.			
26 Sun		Better than sacrifice. Micah 6: 1-8.	207	1 57	8 26	♂ 3	♂ ☾ ☾, superior	6 43	6 7	08
27 Mon		Samuel anoints David. 1 Sam. 16: 1-13.	208	2 52	8 57	♂ 16	♂ ☾ ☾	6 43	6 7	08
28 Tues		David brought to Saul. 1 Sam. 16: 14-23.	209	3 44	9 29	♂ 29	♀ sets 9 20	6 43	6 7	07
29 Wed		Searching the heart. Jer. 17: 5-10.	210	4 34	10 01	♂ 12	☾ in ♄, ♄ Gr. H. L. N.	6 43	6 7	06
30 Thur		Precious promises. Psalm 89: 19-29.	211	5 23	10 38	♂ 25	♂ ☾ ☾, ♂ ☾	6 43	6 7	05
31 Frid		God knows Psalm 139: 1-12.	212	6 12	11 20	♂ 9	☾ 31) ♂ souths 10 04	6 43	6 7	04

MOON'S PHASES.

Eastern States.	Central States.	Western States.
First Quarter on the 1st at 4 04 even.	3 24 even.	2 44 even.
Full Moon " " 9th at 12 45 even.	12 05 even.	11 25 morn.
Last Quarter " " 17th at 2 26 even.	1 46 even.	1 06 morn.
New Moon " " 24th at 7 48 morn.	7 08 morn.	6 28 morn.
First Quarter " " 31st at 2 16 morn.	1 36 morn.	12 56 morn.

Saturn (♄) is in opposition with the sun on the 30th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- July 5. Endeavorers in training for public life. Gen. 41: 38-42; Acts 7: 35, 36; Dan. 6: 1-4.
- " 12. What the Holy Spirit can do for me. John 16: 5-15.
- " 19. Religion between Sundays. Acts 2: 42-47.
- " 26. A mission study of South America. Luke 2: 25-32.

teachers, 128; amount of money collected for mission and school purposes, \$808.

The eighteenth convention was held August 17 and 18, 1891, in the Saucon church.

The nineteenth session of the convention was held in the Deep Run church, on August 30 and 31, 1892.

The next annual convention was held in the Springfield church on August 22 and 23, 1893. Besides the discussion of the subjects an intermediate class-drill was had, and addresses were made in the evening on "The Proper Place of the Bible in the Sunday-school," and "The Sunday-school the Nursery of the Church." A strong resolution was passed at this convention urging the pastors and superintendents to use their influence against the use of lesson helps in the schoolroom.

The Flatland church was the scene of the convention held on August 13 and 14, 1894. A new feature, that of open parliaments, was introduced at this meeting, the first of which was on "General Sunday-school Work," and the other on the work of this convention.

The twenty-second meeting of the convention was held in Zion Mennonite church, Souderton, on August 26 and 27, 1895. A class drill in primary teaching was had, and another new feature added at this convention was a review of the work of the convention at its close.

The twenty-third convention was held in the East Swamp church, August 18 and 19, 1896. A practical illustration of the use of the blackboard in the Sunday-school was a feature of this meeting. Thirteen schools presented reports. All of these, with the exception of one, were kept open the year round. Twelve of the schools represented reported an aggregate membership of 1746 pupils and 138 teachers.

On August 10, 1897, the twenty-fourth meeting of the convention was held in Eden Mennonite church, Schwenksville. This was an exceedingly interesting and live convention, at which a number of encouraging and instructive addresses by several visiting brethren were given. One of the new features of this convention was that it was a one whole day meeting, having a morning, afternoon and evening session, instead of parts of two days, as heretofore. And so admirably did this plan work that

it has been taken as an example for our future conventions.

The twenty-fifth session of the convention, held in the Hereford church at Bally, on August 24 and 25, 1898, did not lack in interest and was in no wise behind any meetings previously held in giving instruction and encouragement to those who attended it. The four remaining conventions to date were held at Upper Milford, West Swamp, Springfield and Quakertown respectively, and are quite recent history.

We have thus endeavored to follow the course which our Sunday-school Convention has taken from its infancy to its age of manhood. We observe how this child which had its birth twenty-six years ago gradually grew in body and in spirit. And although it has now arrived at the years of manhood, yet it has not attained its full growth yet. There is still room for further growth in body and in spirit.

Of the founders and the early workers of our convention but few remain with us. Some of them have gone to their long reward; others have gone to different parts of the earth, where they are engaged in religious work. One brother, who for a number of years was actively engaged in the work of the convention and whose name appears on the list of the workers of a number of our meetings, has now been for a number of years actively engaged as a teacher in a higher institution of learning in far-away Japan. Another brother, one of the founders of this convention, and whose name appears upon the list of those who actively participated in the deliberations of our meetings for a number of years, is now travelling in the Orient visiting the different mission stations established and sustained by the religious body with which he stands connected. Others again, who were in former years zealous and earnest workers in our convention, are now actively engaged in religious work in different parts of our own country. Thus the original workers have been scattered, but in their stead other material has been brought forth. And what is especially pleasing and encouraging for the future is the fact that the younger portion of our church members are now taking such a lively and active interest in the work of the convention.

8th Month.

AUGUST.

31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun alo. m.	Sun rise h. m.	Sun sets h. m.
1 Sat		God's ways. Isa. 55: 6-13.	(213)	7 00	Morn.	☾ 23	☿ souths 2 57	☾	6 4 57	7 03
2 Sun		Samuel Anoints David. 1 Sam. 16: 4-13.					8th Sunday after Trinity. Matt. 7: 15-23; Rom. 8: 12-17.		Day's Length, 14 hours, 06 minutes.	
3 Mon		God's commendation. 2 Cor. 10: 7-18.	214	7 49	12 02	♈	7 Vega souths 9 40		6 4 58	7 02
4 Tues		The boastful giant. 1 Sam. 17: 1-11.	215	8 37	12 54	♉	21 ♄ ☿ ☽		6 4 59	7 01
5 Wed		The youthful champion. 1 Sam. 17: 12-27.	216	9 25	1 30	♊	6 Altair souths 10 47 ☾		6 5 00	7 00
6 Thur		The Lord will deliver. 1 Sam. 17: 28-37.	217	10 12	2 38	♋	21 ☼ rises 11 12		6 5 01	6 59
7 Frid		David and Goliath. 1 Sam. 17: 38-49.	218	10 59	3 27	♌	6 ☾ in Apogee		6 5 02	6 58
8 Sat		Victory complete. 1 Sam. 17: 50-58.	219	11 44	4 25	♍	21 ☼ ☿ ☽		5 5 03	6 57
9 Sun		My Deliverer. Psalm 144: 1-10.	220	Morn.	☾ R.	☾	5 ☼ (8th) ☽ sets 7 50		5 5 04	6 56
10 Mon		David and Goliath. 1 Sam. 17: 38-49.					9th Sunday after Trinity Luke 16: 1-9; 1 Cor. 10: 6-13.		Day's Length, 13 hours, 52 minutes.	
11 Tues		Our conflicts. Eph. 6: 10-20.	221	12 29	7 43	♎	19 ☽ souths 11 30		5 5 05	6 55
12 Wed		Saul tries to kill David. 1 Sam. 18: 1-16.	222	1 13	8 17	♏	3 ☿ rises 10 20 ☾		5 5 06	6 54
13 Thur		The evil spirit. 1 Sam. 19: 1-12.	223	1 56	8 50	♐	16 ☽ ☿ ☽		5 5 07	6 53
14 Frid		Power of envy. Prov. 27: 1-10.	224	2 40	9 24	♑	29 ♀ Great. Brilliancy		5 5 09	6 51
15 Sat		Prayer for help. Psalm 143.	225	3 25	9 57	♒	12 ☾ in ☿		4 5 10	6 50
16 Sun		Defence against persecutors Ps. 7: 1-11.	226	4 11	10 34	♓	23 Rigel rises 2 00		4 5 11	6 49
17 Mon		Trust and fear not. Psalm 56.	227	5 29	11 13	♈	5 Vega souths 8 54		4 5 12	6 48
18 Tues		Saul Tries to Kill David. 1 Sam. 18: 5-16.					10th Sunday after Trinity. Luke 19: 41-48; 1 Cor. 12: 1-11.		Day's Length, 13 hours, 30 minutes.	
19 Wed		Help in trouble. Psalm 118: 1-17.	228	6 10	11 54	♉	17 ☼ 16) Spica sets 8 54		4 5 13	6 47
20 Thurs		David's complaint. 1 Sam. 20: 1-11.	229	6 54	Morn.	♊	29 ☼ Sirius rises 8 44 ☾		4 5 14	6 46
21 Fri		David and Jonathan. 1 Sam. 20: 12-23.	230	7 41	12 37	♋	10 Orion rises 1 38		3 5 15	6 45
22 Sat		Saul's anger. 1 Sam. 20: 24-34.	231	8 41	1 35	♌	22 ☽ ☿ ☽		3 5 17	6 43
23 Sun		Friends in tears. 1 Sam. 20: 35-42.	232	9 41	2 40	♍	4 Aldebaran rises 11 34		3 5 18	6 42
24 Mon		The last meeting. 1 Sam. 23: 7-18.	233	10 41	3 58	♎	17 ☼ ☽ in Perigee		2 5 19	6 41
25 Tues		The true friend. Prov. 18: 14-24.	234	11 40	☽ S.	♏	30 ☼ 22) ☼ rises 10 06		2 5 20	6 40
26 Wed		David and Jonathan. 1 Sam. 20: 12-23.					11th Sunday after Trinity. Luke 18: 9-14; 1 Cor. 15: 1-10.		Day's Length, 13 hours, 20 minutes.	
27 Thurs		Friends of Jesus. John 15: 8-17.	235	12 36	7 34	♐	18 ♀ sets 8 30 ☼ Ent. ☼		2 5 21	6 39
28 Fri		David spares Saul. 1 Sam. 26: 5-12.	236	1 31	8 27	♑	26 ☽ ☿ ☽, ☽ ♀ ☽		2 5 22	6 38
29 Sat		David's appeal. 1 Sam. 26: 13-20.	237	2 23	8 57	♒	9 ☽ in ☼, ♀ stationary		2 5 24	6 36
30 Sun		David spares Saul. 1 Sam. 26: 21-25.	238	3 14	9 24	♓	22 ☿ souths 1 15		2 5 25	6 35
31 Mon		Another instance. 1 Sam. 24: 1-15.	239	4 05	10 15	♈	5 ☽ ☿ ☽, Dog Days End		1 5 26	6 34
32 Tues		Good for evil. 2 Kings 6: 15-23.	240	4 54	10 57	♉	19 ☼ ☽ souths 10 02		1 5 27	6 33
33 Wed		Love to enemies. Matt. 5: 38-48.	241	5 44	11 51	♊	3 ☼ 29) ☽ sets 12 40		1 5 29	6 31
34 Thurs		David Spares Saul. 1 Sam. 26: 5-12, 21-25.					12th Sunday after Trinity. Mark 7: 31-37; 2 Cor. 8: 4-11.		Day's Length, 13 hours, 02 minutes.	
35 Fri		Overcoming by love. Rom. 12: 9-21.	242	6 38	Morn.	♋	17 ☽ ☿ ☽		0 5 30	6 30
36 Sat		Death of Saul and Jonathan. 1 Sam. 31: 1-13.	243	7 21	12 29	♌	4 ☽ in Aphelion	☾	0 5 31	6 29

MOON'S PHASES.

Eastern States.			Central States.			Western States.		
Full Moon	on the	8th at 3 56 morn.			3 16 morn.			2 36 morn.
Last Quarter	" "	16th at 12 24 morn.			15th 11 44 even.			11 04 even.
New Moon	" "	22nd at 2 53 even.			2 13 even.			1 33 even.
First Quarter	" "	29th at 3 36 even.			2 56 even.			2 16 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- August 2. Lessons from Paul: How we may overcome our hindrances. 2 Cor. 12: 7-10; 10:10.
 " 9. Lessons from Paul: How we may get his passion for souls. Rom. 1: 1-17.
 " 16. Lessons from Paul: How to use tact in dealing with men. 1 Cor. 9: 19-23.
 " 23. Lessons from Paul: How to make our lives count like his. 2 Tim. 1: 6-8;
 2 Cor. 11: 23-28.
 " 30. Our duty to the stranger. Deut. 7: 7, 8; 2 Chron. 6: 32, 33. (Home missions.)

History of the Old Evangelical Churches.

It is a well known fact that the true history of the so-called *Protestant Sects*, including the Mennonites, has until recent years been enveloped in much obscurity, and what little was written of them was as a rule much colored and distorted through prejudice. Of late a kindlier and fairer spirit has characterized the work of some historians at least. Eminent among those who by original research and the impartial setting forth of hitherto suppressed and distorted facts in their true light have given us a new view of the true relation of these so-called sects to the larger Protestant bodies in Reformation times, is Dr. Ludwig Keller, the keeper of the royal archives in Berlin. In a number of public addresses, afterward published in book form, and in several larger works, he devotes himself and his talents as a historian to the bringing forth into clear light individual reformers and reform parties which he deems deserving of better recognition than had usually been accorded them. These books should be read more by our people. Especially would the younger members of the Church be benefitted by the perusal of such works in connection with the usual Church histories.

One of Dr. Keller's addresses, delivered in Berlin in 1887, bears the above title, viz: "Zur Geschichte der Altevangelischen Gemeinden." In it he shows the subjective, rather than the outward, connection between the smaller bodies of Protestants, like the Mennonites and Schwenkfelders, and the primitive Church before Constantin, bringing in as links in the same chain such pre-Reformation sects as the Waldenses and others in different countries. The present writer has obtained Dr. Keller's permission to translate this address into English for the benefit of this portion of our people in this country, especially among the younger members. Parts of this translation will be given in these pages. The whole will be offered in pamphlet form as soon as completed.

Near the beginning of the address Dr. Keller makes this statement: "If we view from the standpoint of the historian the different parties in which, in the course of the centuries, Christianity took form, one

can distinguish three general fundamental forms, with of course numerous variations and shadings in each case."

As the first of these forms he names that of the leading Church, the Roman Catholic, from the time of Constantin, in the 4th century, characterized chiefly by the hierarchy of the priesthood and the idea of sacrifice in worship.

His second form is that developed in the 16th century through the Reformation, and is characterized by the rejection of the priesthood as an order, and the substituting of the power of the State for the power of the priest.

He then passes on to the fuller consideration of the third form, which is the real subject of the address. He first holds to view the Church in the first centuries, and then shows how the ideas of the primitive Church were preserved under persecution and transplanted from time to time and from place to place by the different sects or the same sect under different names and variations, according to varying circumstances, until they crop out in the smaller reform parties in the time of the Reformation. His discussion is given below:

THE PRIMITIVE FORM OF CHRISTIANITY.

The third historical form of Christianity is distinguished by the principles which characterize the old or primitive Christian churches.

The central idea of this third fundamental form of Christian economy is not in the priesthood or the hierarchy, nor in the outward means of grace (a pure creed and the sacraments), but in the *Christian Congregation*.

According to the conviction of these primitive Christians, Christ not only himself founded a Church, but also gave obligatory directions as to its constitution. To follow these commands and to observe the apostolic arrangement belong to the essence of the true Church.

Christ having given Himself as an offering, the object of all sacrifices, in both Jewish and heathen worship, viz., the propitiation of God and the providing of a mediation between Him and man, was once for all attained. Thus the Old Testament order of sacrifices, and the priesthood connected therewith, are set aside, and in their place

September 6. The allied forces of righteousness. John 17: 20-23; 1 Cor. 1: 10-13.
 " 13. Feasting that makes lean souls. Ex. 16: 2-5; Ps. 106: 13-15. (Temperance.)
 " 20. Why and how we should bear witness for Christ. Acts 5: 27-32.
 " 27. An evening with Japanese missions. Mal. 4: 2, 3.

has come, according to Christ's direction, the general priesthood of all believers. This idea of a general priesthood excluded all human mediation and called the congregation to essential coöperation through the ordering of the offices and the exercising of discipline.

Now that the "Teaching of the Twelve Apostles," which, before its suppression by the New World Church, had been regarded as "Holy Scripture," has been brought to light again, we know that the directions of Christ, transmitted to us by Paul, in matters of church economy* were still regarded as obligatory by the Christians of the second century. From the same source we also have a clear view of the nature of those offices and need not be in danger of associating with the words, "Apostles," "Prophets," etc., misty or fantastic conceptions.

Taking into one view the passages of Scripture bearing on this subject and comparing them with the custom of the old Christian churches as it appears in the "Teaching of the Apostles," we see the individual congregation inclusive of its preachers, overseers, and deacons who lead (but do not rule) it, standing out with a great measure of autonomy. She is, first of all, the holder of the power of the keys, and possesses complete independence on all financial questions. However, the holding of office for life on the part of the teachers and the customary participation of representatives of the Church at large, both in the exercise of the binding and loosing power as well as in congregational elections, served as a check upon possible democratic arbitrariness.

The Church at large had as its foremost representation in those ambassadors whom the College of Apostles ever afresh ordained and added to their own number by means of election and imposition of hands, and who maintained their identity far past the first century (as is shown by the "Teaching of the Apostles" and other ancient Christian sources). It is not our object here to enter more fully upon the nature of this office and its duties; we would simply set down the

fact that the congregational principle and the apostolate constituted the prime fundamentals of the old Christian Church constitution, and that just this apostolic arrangement was the outward mark of the "true Church."

The Christian Church is, according to the old Christian conception, not a judicial body, but a voluntary union of brethren, who have expressed their purpose henceforth to live and walk in the faith and obedience of their Saviour and Redeemer. According to her very nature she is founded on the principle of freedom and voluntariness.

This body, therefore, knows among its members none that are incapable of deciding or acting for themselves. Still less does it know such members as belong to it by force. It rejects all manner of force in matters of Christian faith, and freedom of conscience as its first principle. The only punitive power this Church recognizes in its congregations is that of exclusion, or the ban which she uses and administers, as based on Christ's teaching.

In regard to the attitude of the Church to the political authority, Christ gave His disciples no complete system of principles. The only thing that He had commanded them was due respect for the existing form of government. By His own example He had taught them to give to Cæsar what was Cæsar's. He had also paid for Himself and Peter the Jewish temple assessment, "lest we should cause them to stumble." (Matt. 17: 25-27.)

The Apostles and their followers had lived after this example; they were obedient to the laws that were not contrary to their conscientious convictions; they exhorted to prayer for the rulers, and made use of governmental protection in the interest of the churches and their own person (Acts 16: 37; 22: 25; 25: 11). They asked of the State whose quiet and industrious members they were nothing but tolerance; they wished not to control it, but neither to be its ministering instruments.

For these old Christian churches the prophetic books of the Old Testament and the words, the example and the life of Jesus Christ as portrayed in the New Testament, determined their faith. In many writings

*Eph. 4: 11-12.—"And he (Christ) gave some to be Apostles; and some prophets; and some evangelists; and some pastors and teachers for the perfecting of the saints unto the work of ministering unto the building up of the body of Christ." Compare 1 Cor. 12: 28.

10th Month.

OCTOBER.

31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Thur	A psalm of praise. 1 Chron. 16: 7-22.	274	8 22	12 24	♌ 24	♊ souths 10 32	10 6	11 5	49
2	Frid	The psalm continued. 1 Chron. 16: 23-37.	275	9 06	1 18	♋ 8	♊ Orion rises 10 49	11 6	13 5	47
3	Sat	David's prayer. Psalm 132.	276	9 50	2 14	♋ 22	♊ ♄ ♃ ☉ Inferior	11 6	14 5	46
40.		David Brings up the Ark. 2 Sam. 6: 1-12.					17th Sunday after Trinity. Luke 14: 1-11; Eph. 4: 1-6.			Day's Length, 11 hours, 32 minutes.
4	Sun	Longing for God's house. Psalm 84.	277	10 35	3 10	♋ 6	♊ ♄ ♃ ☉	11 6	15 5	45
5	Mon	God's covenant with David. 2 Sam. 7: 1-16.	278	11 19	4 08	♋ 19	♊ ♄ sets 5 50	12 6	17 5	43
6	Tues	David's thanksgiving. 2 Sam. 7: 17-29.	279	Morn.	♋ R.	♋ 2	♊ 6) Eclip. Invis.	12 6	18 5	42
7	Wed	Fulfilment. 2 Chron. 6: 1-11.	280	12 06	5 40	♋ 15	♊ ♄ souths 7 20.	12 6	19 5	41
8	Thur	Why David could not build. 1 K's. 5: 1-6.	281	12 53	7 20	♋ 27	♊ ♄ Stationary	12 6	20 5	40
9	Frid	A sure covenant. Jer. 33: 19-26.	282	1 43	8 04	♋ 9	♊ Markab souths 9 58	13 6	22 5	38
10	Sat	The better covenant. Heb. 8.	283	2 36	8 50	♋ 21	♊ ♄ in ♋, ♄ Stationary	13 6	23 5	37
41.		God's Covenant with David. 2 Sam. 7: 4-16.					18th Sunday after Trinity. Matt. 22: 34-46; 1 Cor. 1: 4-9.			Day's Length, 11 hours, 14 minutes.
11	Sun	The everlasting throne. Heb. 1: 1-12.	284	3 30	9 41	♋ 3	♊ ♄ Stationary	13 6	24 5	36
12	Mon	David's confession. Psalm 51: 1-17.	285	4 26	10 27	♋ 15	♊ ♄ ♃ ☉	14 6	26 5	34
13	Tues	Sinful nature. Rom. 7: 12-25.	286	5 23	11 20	♋ 27	♊ 13) Arct. sets 8 08	14 6	27 5	33
14	Wed	Sin hateful to God. Jer. 44: 1-10.	287	6 19	Morn.	♋ 9	♊ ♄ in Perihelion	14 6	28 5	32
15	Thur	Penitence encouraged. Joel 2: 12-17.	288	7 15	12 09	♋ 21	♊ ♄ rises 5 40	14 6	29 5	31
16	Frid	Promise of pardon. Ezekiel 33: 11-19.	289	8 10	1 07	♋ 4	♊ ♄ in Perigee	14 6	30 5	30
17	Sat	Cleansing. Ezekiel 36: 22-31.	290	9 04	2 07	♋ 17	♊ ♄ ♃ ☉	15 6	32 5	28
42.		David's Confession. Ps. 51: 1-17.					19th Sunday after Trinity. Matt. 9: 1-8; Eph. 4: 22-30.			Day's Length, 10 hours, 56 minutes.
18	Sun	Repentance and healing. Hosea 14.	291	9 56	3 08	♋ 0	♊ ♄ Gr. Elong. W.	15 6	33 5	27
19	Mon	David's joy over forgiveness. Ps. 32.	292	10 48	4 10	♋ 14	♊ ♄ in ♋, ♄ ♃ ☉	15 6	35 5	25
20	Tues	A prayer of hope. Psalm 130.	293	11 40	5 8	♋ 27	♊ 20) ♄ souths 9 11	15 6	36 5	24
21	Wed	A merciful God. Psalm 103: 1-18.	294	12 31	6 06	♋ 11	♊ Antares sets 7 11	15 6	37 5	23
22	Thur	Confession and cleansing. 1 John 1.	295	1 23	7 04	♋ 26	♊ Regulus rises 1 30	16 6	39 5	21
23	Fid	Eternal redemption. Heb. 9: 6-15.	296	2 14	7 58	♋ 10	♊ ☉ Enters ♋	16 6	40 5	20
24	Sat	Blessing of forgiveness. Rom. 4: 1-8.	297	3 05	8 56	♋ 25	♊ ♄ Greatest Brilliancy	16 6	41 5	19
43.		David's Joy over Forgiveness. Psalm 32.					20th Sunday after Trinity. Matt. 22: 1-14; Eph. 5: 15-21.			Day's Length, 10 hours, 38 minutes.
25	Sun	Peace. Psalm 85.	298	3 54	9 58	♋ 9	♊ ♄ Gr. Hel. Lat. N.	16 6	42 5	18
26	Mon	The King's son. 2 Sam. 14: 25-33.	299	4 43	10 56	♋ 23	♊ Andromeda so. 9 54	16 6	44 5	16
27	Tues	David and Absalom. 2 Sam. 15: 1-12.	300	5 30	11 49	♋ 7	♊ ☉ in Apogee, ☉ ♄ ☉	16 6	45 5	15
28	Wed	A sad flight. 2 Sam. 15: 13-23.	301	6 16	Morn.	♋ 21	♊ 28) ♄ ♃ ☉	16 6	46 5	14
29	Thur	David's trust. 2 Sam. 15: 24-37.	302	7 00	12 11	♋ 5	♊ Sirius rises 11 20	16 6	47 5	13
30	Frid	Absalom's wicked intent. 2 Sam. 17: 1-14.	303	7 44	1 17	♋ 19	♊ ♄ sets 1 50	16 6	48 5	12
31	Sat	The undutiful son. Prov. 19: 16-26.	304	8 28	2 22	♋ 27	♊ ♄ ♃ ☉	16 6	50 5	10

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 6th at 10 25 morn	9 45 morn	9 05 morn.
Last Quarter	" " 13th at 2 58 even.	2 18 even.	1 38 even.
New Moon	" " 20th at 10 32 morn	9 52 morn	9 12 morn.
First Quarter	" " 28th at 3 34 even.	2 54 even.	2 14 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- October 4. Great men of the Bible: What Abraham teaches us. Gen. 12: 1-8; Heb. 7: 1-10; Rom. 4: 1-9.
- " 11. Great men of the Bible: What Joseph teaches us. Gen. 41: 14-16, 42-46.
- " 18. Great men of the Bible: What Moses teaches us. Ex. 34: 28-35; Matt. 17: 3, 4; Heb. 3: 1-5.
- " 25. What the Bible teaches about giving. 2 Cor. 9: 6-11; 8: 23, 24. (Mission.)

of the Apostolic fathers which have come down to us from the period up to the year 150, the fact stands out with perfect clearness that up to that time there was besides the writings of the Prophets no other canon except the Words of the Lord (Herrenworte)*. Justin Martyr, who died about 165, knows as yet no Canon of Apostolic writings, not even a Gospel canon, much less a holy collection of New Testament epistles. Our four Gospels, which were already known to Justin, he uses as historical records, not as inspired writings.

Now Jesus had indicated the kingdom of God as the principal subject of His message (Matt. 10: 7) and earnestly to seek after the same, stood first among the concerns of His disciples (Matt. 6: 10, 33).

Thus their whole energy was brought to bear upon the shaping of the moral life and the fulfilling of the commandment of Christ, which He left them in His call to follow Him.

They clung to no definite system of doctrine or any creed; of theology or theological learning they knew little; and indeed so little did they tie salvation to any ceremonial forms that even after establishing a Church of their own they still followed the Jewish religious precepts. Had they not indeed learned from Jesus Himself to observe the law as a legitimate institution, Christ had not left the Church connection of His people nor had he made the coming out from the same a condition of salvation.

It would have been impossible for the individual believer to satisfy, even in a measure, the weighty claims of Christian duty had not the forming of an intimate communion and the inward satisfaction growing out of true brotherly fellowship made easier the fulfillment of the same.

According to the conviction of these primitive Christians all who endeavored with the help of God to fulfill the commands of Christ, were equal in intrinsic worth in the eyes of God. Those who before the world were either slaves or freemen, of high or of humble rank, Romans or Jews, were within the Church neither the one nor the other—they were Christians, and as such brethren

and sisters to one another, standing on an equality in rights and duties except as by the choice of the Church individuals were appointed to special positions of trust.

In the willing offerings of those having possessions for the aid of the poor—for in this and no other sense are the references in the Acts of the Apostles to a community of goods to be understood—the sense of brotherhood and equality before God seeks outward expression. In times of want and trouble, of anxiety and fear in life all stand for one and one for all. So strict, close, and intimate were the duties and rights of this union, that all ties of nature, all relationship and friendship had to yield wherever their demands came in conflict with the duties of the Christian. In this Christ Himself had given the example in his conduct of life.

The spirit of forbearing love, of peaceableness and quiet, taught and enjoined by Jesus, was in danger of resulting in weakness if the moral force was not strengthened by corresponding duties. Conformity to Jesus, and the kingdom of God to be attained by its means, was and continued to be the highest good. No price must be withheld, even to the giving up of temporal hopes and success, of home, of property and fortune, of reputation, and finally of life itself. Not as though the voluntary renunciation of these things had been looked upon as a special degree of holiness, nor indeed as a way to salvation—for this would have been setting up the pernicious doctrine of merit and reward, and breaking down the fundamental idea of grace—but rather does it appear that such renunciation was required only then, when by reason of the highest duties it was unavoidable.

Christ Himself had neither taught asceticism nor (like John the Baptist) lived as an ascetic, a fact upon which his opponents based their slander when they said: "Behold a gluttonous man and a winebibber, a friend of publicans and sinners." The essence of the command which He gave is found rather in purity of mind and singleness of heart and that abiding attitude of soul which, whether amidst abundance or in privation, in joy or in sorrow, keeps its eye unmoved upon the highest good.

All the acts, both of service and of self-

*For particulars concerning the Herrenworte and the Canon see B. Weiss Lehrbuch der Einleitung in das Neue Testament.

11th Month.

NOVEMBER.

30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs a. d.	Miscellany.	Sun last m.	Sun rise h. m.	Sun set h. m.
44.		David and Absalom. 2 Sam. 15: 1-12.	21st Sunday after Trinity.	Day's Length, 10 hours, 20 minutes.						
1	Sun	Honor to parents. Mark 7: 5-13.	305	9 11	2 58	♄ 15 ♄	♄ souths 10 32 ♄	16 6 51	5 09	
2	Mon	A sad day. 2 Sam. 18: 1-8.	306	9 58	3 46	♄ 27 ♄	♄ in ♄	16 6 52	5 08	
3	Tues	A sad end. 2 Sam. 18: 9-23.	307	10 46	4 29	♄ 10 ♄	♄ rises 7 34	16 6 53	5 07	
4	Wed	David's grief over Absalom. 2 Sam. 18: 24-33.	308	11 35	4 59	♄ 23 ♄	♄ Orion rises 8 42	16 6 54	5 06	
5	Thur	Victory and tears. 2 Sam. 19: 1-8.	309	Morn.	♄ R. ♄	♄ 5 ♄	♄ Sirius rises 10 54	16 6 55	5 05	
6	Frid	A foolish son. Prov. 17: 15-25.	310	12 28	6 44	♄ 17 ♄	♄ Fomalha't so. 8 54	16 6 56	5 04	
7	Sat	Rebellious children. Isa. 1: 1-9.	311	1 23	7 54	♄ 29 ♄	♄ ♄ in ♄	16 6 57	5 03	
45.		David's Grief over Absalom. 2 Sam. 18: 24-33.	22nd Sunday after Trinity.	Day's Length, 10 hours, 06 minutes.						
8	Sun	Comfort in sorrow. Lam. 3: 17-33.	312	2 20	9 08	♄ 11 ♄	♄ Rigel rises 7 38	16 6 58	5 02	
9	Mon	David's trust in God. Psalm 23.	313	3 18	10 26	♄ 23 ♄	♄ Vega sets 11 54	16 6 59	5 01	
10	Tues	The great Shepherd. Isa. 40: 1-11.	314	4 15	11 38	♄ 5 ♄	♄ ♄ in Perigee	15 7 00	5 00	
11	Wed	The good Shepherd. John 10: 1-18.	315	5 11	Morn.	♄ 17 ♄	♄ 11) Reg. rises 12 08	15 7 01	4 59	
12	Thur	The Shepherd's care. Ezek. 34: 9-16.	316	6 06	12 24	♄ 29 ♄	♄ ♄ souths 9 45	15 7 03	4 57	
13	Frid	Not afraid. Psalm 3	317	6 59	12 57	♄ 11 ♄	♄ ♄ souths 11 55	15 7 04	4 56	
14	Sat	"I am with thee." Isa. 43: 1-7.	318	7 50	1 54	♄ 24 ♄	♄ Altair sets 10 45	15 7 05	4 55	
46.		David's Trust in God. Psalm 23.	23rd Sunday after Trinity	Day's Length, 9 hours, 50 minutes.						
15	Sun	Secure. Psalm 92.	319	8 41	2 52	♄ 7 ♄	♄ ♄ in ♄, ♄ ♄ ♄	15 7 06	4 54	
16	Mon	The curse of strong drink. Prov. 20: 1, 23: 20-21, 29-35.	320	9 31	3 50	♄ 21 ♄	♄ ♄ rises 4 47	15 7 07	4 53	
17	Tues	Source of woe. Isa. 5: 11-23.	321	10 21	4 47	♄ 5 ♄	♄ ♄ in ♄	15 7 08	4 52	
18	Wed	A danger signal. Isa. 28: 1-7.	322	11 12	5 40	♄ 19 ♄	♄ ♄ ♄ ♄	15 7 09	4 51	
19	Thur	Luxury and captivity. Amos 6: 1-7.	323	12 03	♄ S. ♄	♄ 4 ♄	♄ 19) Andro. so. 8 23	14 7 10	4 50	
20	Frid	Drunkenness and defeat. 1K's. 20: 13-21.	324	12 45	6 41	♄ 19 ♄	♄ Markab souths 7 15	14 7 11	4 49	
21	Sat	An evil portion. Matt. 24: 42-51.	325	1 45	7 44	♄ 4 ♄	♄ ♄ ♄ ♄, ♄ ♄ ♄ superior	14 7 11	4 49	
47.		The Curse of Strong Drink. Prov. 20: 1; 23: 20-21, 29-35.	24th Sunday after Trinity.	Day's Length, 9 hours, 38 minutes.						
22	Sun	Watch! 1 Thess. 5: 4-11.	326	2 34	8 37	♄ 19 ♄	♄ ♄ ♄ ♄	14 7 12	4 48	
23	Mon	David's charge to Solomon. 1 Chron. 28: 1-10.	327	3 23	8 59	♄ 4 ♄	♄ ♄ sets 9 40, ♄ enters ♄	13 7 13	4 47	
24	Tues	Willing gifts. 1 Chron. 28: 20-21; 29: 1-9.	328	4 09	9 52	♄ 18 ♄	♄ ♄ ♄ ♄	13 7 14	4 46	
25	Wed	David's prayer. 1 Chron. 29: 10-19.	329	4 59	10 47	♄ 2 ♄	♄ ♄ in Apogee	13 7 15	4 45	
26	Thur	Solomon King. 1 Chron. 29: 20-30.	330	5 38	11 30	♄ 16 ♄	♄ ♄ sets 12 20	12 7 15	4 45	
27	Frid	A father's advice. 1 Chron. 22: 5-16.	331	6 21	11 59	♄ 29 ♄	♄ ♄ ♄ in Aphellion	12 7 16	4 44	
28	Sat	Prayer for Solomon. Psalm 72.	332	7 05	Morn.	♄ 12 ♄	♄ ♄ Gr. hel. lat. S. ♄	12 7 17	4 43	
48.		David's Charge to Solomon. 1 Chron. 28: 1-10.	1st Sunday in Advent.	Day's Length, 9 hours, 26 minutes.						
29	Sun	Wisdom's counsel. Prov. 1: 7-23.	333	7 49	12 13	♄ 25 ♄	♄ ♄ in ♄	11 7 17	4 43	
30	Mon	Solomon's wise choice. 1 Kings 3: 4-15.	334	8 35	1 16	♄ 7 ♄	♄ Orion rises 7 00	11 7 18	4 42	

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 5th at 12 29 morn	4th) 11 49 even.	11 09 even.
Last Quarter	" " 11th at 9 48 even.	9 08 even.	8 28 even.
New Moon	" " 19th at 12 12 morn	18th) 11 32 even.	10 52 even.
First Quarter	" " 27th at 12 38 morn	26th) 11 58 even.	11 18 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- November 1. Great men of the Bible: What David teaches us. 1 Sam. 16: 11-13; Ps. 19; John 7: 42.
- " 8. Great men of the Bible: What Elijah teaches us. 2 Kings 2: 1-12; Matt. 11: 14; Jas. 5: 17, 18.
- " 15. How may we help abolish the saloon? Eph. 6: 10-13. (Temperance.)
- " 22. What are you thankful for? Ps. 33: 1-22. (Thanksgiving.)
- " 29. A mission study of India. Zech. 8: 1-7.

denial on the part of these Christians, were lightened and glorified by the hopes that lived in them. They were convinced that through faith in Christ and through obedience to His commands, they were saved from sin and guilt; they hoped through the forgiveness which Christ obtained for them by His suffering and death to gain their own life as an eternal possession. For all that they sacrificed in this life they were sure to obtain hereafter through Christ an exceedingly great compensation. By reason of the Saviour's proclamation they were thoroughly imbued with the thought of the value before God of every individual human soul. Moreover, they believed and hoped that Christ, as He had said, would some time return into His kingdom.

The public service and system of worship of these primitive congregations were in keeping with their simple doctrine of faith. True, the conception that every service was an offering was retained, but the Jewish sacrificial service was brought under the viewpoint of the spiritual offering. In the most general sense the offering was conceived of as a yielding of the heart to God. What is to be understood by it more in particular is set out by Paul in the 12th chapter of his letter to the Romans. The general admonition, "Be not conformed to this world," stands at the head of his directions. Further, he counts to the service of God the right fulfilling and administering of the church offices, such as that of the deacons, the overseers and teachers, and thus in clear language puts the service in the church in the light of religious consecration.

Then Paul counts under the sacrifices all the duties which we owe to God, to the brethren, to the strangers, and to ourselves. Lastly, in these congregations, prayer and the contributions for the aid of the poor, brought together in the meetings for prayer, are viewed as a right service to God and a true offering. Prayer was to be without ceremony, but accompanied by works of love and mercy. The congregational singing gave the meetings the spirit of consecration.

The offering and the services were centered around the Lord's Supper. This was designed to be the expression of the fraternal

unity of the congregation. It was esteemed for the strengthening of the faith to be attained through it, but it was not then conceived of as a means to the forgiveness of sins. The fundamental law was that spiritual blessings were to be obtained only through the means of the Spirit.

Baptism was administered only on faith following on preceding instruction, and in the whole period up to the year 150 there is not a single authentic trace of infant baptism. Baptism is also called the seal or the sealing (i. g., in the Shepherd of Hermas), and this designation indicates that it was not thought of as a means of forgiveness of sins, but only as an assurance of the same. The idea, therefore, of salvation depending on baptism was not known.

For the practice of all these religious services the congregations needed neither temples nor altars, and so they had in fact, up to about the year 175, no churches in the modern sense of the term. Therefore the figurative statement is often met with, that the souls of Christians are the true temples of God; for that God dwells only in good people, but not in temples made with man's hands.

The constitution and organization which, as remarked above, were framed according to the words of the Lord, increased the strength and stability of the congregations. It was their peculiar distinction that they drew simply the ground lines, and beyond that allowed full liberty. As in the case of faith and doctrine there were laid down only the great underlying principles, so it had come to be also in the matter of the organization. For this brotherhood, existing within the pale of the heathen and Jewish church, should not have its guaranty of permanence in a fabric of theological learning, much less in a system of external forms, but its prosperity was and continued to be dependent on the power of personality. However, it was only in the atmosphere of liberty that personalities of strength and individuality could thrive, and therefore an untrammelled spontaneity was an essential condition to the growth of the mustard seed of the kingdom of God.

DOWN THROUGH THE CENTURIES.

It is well known that in the course of

12th Month.

DECEMBER.

31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs a. d.	Miscellany.	Sun fact m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Choice of Moses. Heb. 11: 17-26.	335	9 23	2 49	♏ 19	Altair sets 9 35	10 7	19 4	41
2	Wed	Joshua's decision. Josh. 24: 1-15.	336	10 15	3 57	♏ 2	Sirius rises 9 02	10 7	19 4	41
3	Thur	Value of wisdom. Job 28: 12-28.	337	11 09	5 10	♏ 14	Regulus rises 10 38	10 7	20 4	40
4	Frid	What profit! Matt. 16: 21-28.	338	Morn.	♏ R.	♏ 26	♏ Orion rises 6 36	9 7	20 4	40
5	Sat	The principal thing. Prov. 4: 1-13.	339	12 07	6 14	♏ 8	♏ F'm'l'h't sets 10 05	9 7	21 4	39
49		Solomon's Wise Choice. 2nd Sunday in Advent. 1 Kings 3: 4-15. Matt. 21: 25-36; Rom. 15: 4-13.					Day's Length, 9 hours, 18 minutes.			
6	Sun	The first choice. Matt. 6: 25-34.	340	1 06	7 27	♏ 19	♏ ♏ ♏	9 7	21 4	39
7	Mon	Dedication of the Temple. 1 Kings 8: 1-11, 62, 63.	341	2 06	8 30	♏ 1	♏ ♏ in Perigee ♏ ♏	8 7	22 4	38
8	Tues	God's promise fulfilled. 1 Kings 8: 12-21.	342	3 05	9 35	♏ 13	♏ ♏ ♏	8 7	22 4	38
9	Wed	Solomon's prayer. 1 Kings 8: 22-30.	343	4 02	10 41	♏ 25	♏ Arietas souths 8 52	7 7	23 4	37
10	Thur	A refuge in trouble. 1 Kings 8: 31-40.	344	4 56	11 42	♏ 7	♏ Fomalhaut se's 9 48	7 7	23 4	37
11	Frid	Great gladness. 2 Chron. 7: 1-11.	345	5 48	Morn.	♏ 20	♏ ♏ ♏ in Perihel. ♏	6 7	23 4	37
12	Sat	God's answer. 2 Chron. 7: 12-22.	346	6 39	12 27	♏ 3	♏ ♏ in ♏	6 7	24 4	36
50		Dedication of the Temple. 3rd Sunday in Advent. 1 Kings 8: 1-11, 62, 63. Matt. 11: 2-10; 1 Cor. 4: 1-5.					Day's Length, 9 hours, 12 minutes.			
13	Sun	Joy in God's house. Psalm 122.	347	7 28	1 31	♏ 16	♏ Spica rises 2 30	5 7	24 4	36
14	Mon	Queen of Sheba's visit to Solomon. 1 Kings 10: 1-13.	348	8 18	2 35	♏ 29	♏ Sirius rises 8 23	5 7	24 4	36
15	Tues	Solomon's riches and wisdom. 1 Kings 10: 14-25.	349	9 07	3 41	♏ 13	♏ Altair sets 8 36	4 7	25 4	35
16	Wed	Solomon's judgment. 1 Kings 3: 16-28.	350	10 47	4 50	♏ 28	♏ Arcturus rises 1 24	4 7	25 4	35
17	Thur	Riches unsatisfying. Eccles. 2: 1-11.	351	11 37	5 52	♏ 13	♏ ♏ souths 10 04	3 7	25 4	35
18	Frid	Excellency of wisdom. Eccles. 7: 11-19.	352	12 17	♏ S.	♏ 28	♏ ♏ 18 Gr. hel. lat. S. ♏	3 7	25 4	35
19	Sat	A greater than Solomon. Matt. 12: 38-42.	353	12 58	6 10	♏ 13	♏ ♏ Rigel so. 11 15	2 7	25 4	35
51		Queen of Sheba's Visit to Solomon. 4th Sunday in Advent. 1 Kings 10: 1-10. John 1: 19-28; Phil. 4: 4-7.					Day's Length, 9 hours, 10 minutes.			
20	Sun	The Throne of God. Rev. 4.	354	1 26	6 47	♏ 28	♏ ♏ ♏, ♏ ♏ ♏	2 7	25 4	35
21	Mon	David brings up the Ark. 2 Sam. 6: 1-12.	355	2 13	7 35	♏ 13	♏ ♏ rises 5 50	1 7	25 4	35
22	Tues	God's Covenant with David. 2 Sam. 7: 4-16.	356	2 59	8 22	♏ 28	♏ ♏ Enters ♏ WINTER BEG	0 7	26 4	34
23	Wed	David's joy over forgiveness. Psalm 32.	357	3 34	8 57	♏ 12	♏ ♏ in Apogee	♏ 7	25 4	35
24	Thur	David's grief over Absalom. 2 Sam. 18: 24-38.	358	4 17	9 48	♏ 26	♏ ♏ sets 11 48	8 7	25 4	35
25	Frid	Christmas. Matt. 2: 1-12.	359	5 00	10 51	♏ 9	♏ ♏ Aldeb. so. 10 09	0 7	25 4	35
26	Sat	David's charge to Solomon. 1 Chron. 28: 1-10.	360	5 43	11 58	♏ 22	♏ ♏ ♏ in ♏ ♏	1 7	25 4	35
52		REVIEW. Sunday after Christmas. Luke 2: 33-40; Gal. 4: 1-7.					Day's Length, 9 hours, 10 minutes.			
27	Sun	Solomon's wise choice. 1 Kings 3: 4-15.	36	0 27	Morn.	♏ 4	♏ ♏ ♏	2 7	25 4	35
28	Mon		35	7 13	12 54	♏ 16	♏ Vega sets 8 46	2 7	25 4	35
29	Tues		363	8 01	2 58	♏ 29	♏ ♏ souths 9 06	3 7	24 4	36
30	Wed		364	8 53	4 04	♏ 11	♏ Orion souths 11 11	3 7	24 4	36
31	Thur		365	9 48	5 10	♏ 23	♏ Sirius rises 6 56	3 7	24 4	36

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 4th at 1 14 even.	12 34 even.	11 54 morn.
Last Quarter	" " 11th at 5 55 morn.	5 15 morn.	4 35 morn.
New Moon	" " 18th at 4 28 even.	3 48 even.	3 08 even.
First Quarter	" " 26th at 9 24 even.	8 44 even.	9 04 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- December 6. What the heroes of faith teach us. Heb. 11: 1-40.
 " 13. An anti-worry meeting. John 14: 1-31.
 " 20. A vision of world-wide peace. Isa. 11: 6-9; 9: 6. (Christmas.)
 " 27. An optimist's missionary meeting. Isa. 60: 1-5.

succeeding centuries there have been in many localities in Christendom religious movements and church bodies which claimed for themselves a closer relationship and a more direct connection with Apostolic times than they would admit to be true of the Roman Church.

Already in the third century we are met by such a claim in the so-called Church of the *Novatians*, or, as some among them, especially in the East, preferred to be called, the Communion of the *Cathari* (the pure), a wide-spread movement of the 3rd to the 5th centuries, extending from Syria to Spain. Novatian, who was indeed a prominent leader, but not the founder of the congregations, is called, already by his contemporaneous opponents, a schismatic and a heretic. Emperor Constantine, who for a time had spared the congregations, later classed them with the heretics, prohibited their public worship, confiscated their churches and their property, and commanded that their books be destroyed. Emperor Honorius also included them in his edict which he issued against the sects in 412, and Theodosius II. followed this example. In spite of such persecution, however, these congregations maintained themselves in the East on into the 6th and 7th centuries, and even set up the claim of being the *true evangelical* Christians. And it is indeed an established fact that they not only possessed among themselves the disposition to an evangelical life according to the precepts of the Sermon on the Mount, but had also preserved valuable parts of the earliest traditions.

I will not here examine into nor decide the question whether those Cathari (Albigenses), who, also under the name of *Bogomiles* (Friends of God), appear both in the Orient and the Occident since the 7th and 8th centuries, and, further, those so-called Paulicians, who called themselves simply Christians, stand in any outward connection with those older Cathari. So much only is certain, that all these communions laid claim to a direct historical connection with Apostolic times, but that the representatives of the Roman State Church through all these centuries have taken pains to set down these different parties as new and unheard-of sects.

What is true of these Cathari of the middle

ages, applies also exactly to many of the later so-called sects, above all to the so-called Waldenses or Tisserauds, Friends of God, Picards, Spirituals, Anabaptists (and what the sect names may be). These, too, entertained among themselves and transmitted the belief that they stood connected through an unbroken succession with the primitive Christian Churches, and their opposers have always asserted that they were nothing but new and self-constituted sects.

In contrast with this conflict by way of violent persecution which, based on the theory of compulsion of faith, was systematically planned and organized, yet ever failed of decisive results, the more recent Protestant research has established the fact that all these so-called sects give evidence of a close relationship in many points with the teachings and practices of the early Christian centuries.

* * * * *

If the obscurity which has been resting on the history of those heretical bodies of the Middle Ages could be removed more than it really is, then their exceedingly intimate relation to the heretics of the 16th century (for whom the masses retained the same sect-names of Spirituals, Picards, etc., while the learned theologians invented for them the new name of Anabaptists), as well as to all the parties having since grown out of the so-called Anabaptist movement would ere now have been much more clearly recognized than has thus far been the case.

PERSECUTION AND MISREPRESENTATION.

The extremely violent persecution which fell to the lot of the so-called Baptists* in Protestant as well as in Catholic countries had among other detrimental results the effect of making a consistent, free and symmetrical development of their principles impossible. It thus came about that in the seclusion into which the persecuted ones were driven, many errors matured, and that then, too, the movement which at first was a unit, broke up into various factions, which, according to the different localities and the leading spokesmen among them, developed

*The translator adopts this name as the exact equivalent of the German "Täufer." The term has no reference to the form of baptism, but to the time and condition of administering the rite.

different peculiarities. The very liberty of the individual congregations, which was one of their principles, would tend to promote such divisions, and their persecutors found it to their interest to hinder the formation of greater alliances.

It is mostly overlooked that in almost all countries, and even down into the 18th century these men were hindered in their communication among themselves and debarred from publicity. Being thus forced into concealment, they suffered the loss, both of the helpful stimulus and of the needed restraint which naturally accrue from an open exercise of the Christian faith.

All this does of course still not suffice to account satisfactorily for the unfortunate course of development taken by these old congregations as a whole in Germany since the 16th century. To understand this, one must recall the baneful event which caused deep rents in the history of these congregations, viz., the so-called sedition at Münster. After years of original historical research it is to my mind beyond doubt that those men who, after severely defeating the temperate "Baptists" within the besieged city, set up the so-called kingdom of Zion, had nothing in common with the earlier Anabaptists further than adult baptism. Since 1525 the enemies of the "Baptists" had been raging against them with fire and sword on the assumed ground of Old Testament directions, until in 1535 out of the ruins of the party a number of desperate fanatics separated themselves, and, adopting the given principle as their own, determined to defend themselves with the same weapons with which they were attacked. This took place in Münster following upon the introduction of the new "Israel." And having once put the Old Testament sanction in the ascendant, at least in one point, and having thus forsaken the fundamental thought of the old Christian churches, the question arose why one might not lean on the same support in other points, such as polygamy and the teaching concerning the priesthood. Was not polygamy permitted in the old dispensation, even with patriarchs and kings? The "kingdom of Israel" in Münster and "churches of Christ" have as little in common as Judaism and Christianity, after which respectively they very appropriately named themselves.

But be this as it may, it remains an historical fact that all Germany, yea the whole of central Europe, was drawn into sympathy and set in a tumult of excitement by the events at Münster, and that the result took on the form of a terrible disaster for the old congregations.

From that time on the world-embracing endeavor and sweep of the spirit which had been manifested by the movement from 1525 to 1535, was lamed, and what was worse, the remaining energies sought, as it were, a diversion in regulations and decisions concerning outward relations of life and in internal strifes over teachings and discipline. For centuries the occurrences at Münster weighed upon these churches like a curse, and were used by their opponents as a welcome handle by means of which to direct the reaction of the government against the "sectaries" and "socialists" whenever they attempted to stir.

Into all historical books of the past, as of the present, crept the false assertion that the catastrophe of the Münster kingdom constituted the real zenith and culmination of the so-styled Anabaptism. It was, and is a stereotyped scheme into which in many works of history the *Taufgesinnten** are accustomed to receive their setting:—Part first gives the history of the "Zwickau Anabaptists" and Thomas Muenzer, who were in truth no Anabaptists at all; part second pictures the "Anabaptistic aberrations in Switzerland"; and part third sets forth the "Münster Anabaptists" as the logical development of Anabaptism; while part fourth then tells how after the dismal experiences in Münster the Anabaptists should have become a quiet and peaceful people and from Menno Simon have taken the name Menno-nites.

This presentation is utterly false. For aside from every other consideration, it overlooks the exceedingly important fact that the fundamental ideas of the so-called Anabaptism, which are also the underlying

*For this German term applied to the forefathers of our church in many parts of Germany and Switzerland, and still retained in some parts, with its Dutch form "doopgesinde," I find no felicitous English form. Indeed, the German form leaves its intended meaning rather obscure, but in the light of history it is understood to mean those who are of one mind (*gleichgesinnt*) on the point of administering baptism (*Taufe*) only to those who by reason of age and understanding can and do desire it for themselves.—Translator's note.

thoughts of the old Christian congregations, continued to spread on down through the 16th, 17th, 18th and 19th centuries in a line of very influential denominations in direct succession, and are preserved to this day.

These denominations differ indeed among themselves in certain points and are called by very different names by their opponents, but in their fundamental thoughts they are identical and have never totally lost the feeling of relationship among themselves, as is evidenced by their general preference, even to the present day, for the simple appellation "Churches of Christ" and "Brethren."

THE SCATTERED SEED BEARING FRUIT.

First of all, Holland became the place of refuge, where, from the last third of the 16th century, the systems that were persecuted in Germany found, under the protection of the House of Nassau-Orange, opportunity for growth and development. The spirit of the so-called Anabaptism, especially the teaching of liberty of conscience as preached by it, permeated since 1600 the whole Dutch system of state, every class of society and of the population. The same country, which in the 17th century was for many years the bulwark of Protestantism, was filled through and through with Baptist views. For, aside from the "Taufgesinnten" proper, who were very numerous, we find a continuation of this movement, in a diluted form, in Arminianism, and the so-called Familists, Brownists, Collegialists and others, were likewise but varieties of Anabaptists.

From Holland the same principles had already earlier found their way over into England. Those who would like to form an idea of the importance which these ideas attained there during the second English Reformation, in the 17th and the beginning of the 18th century, I would refer to the book by Herm. Weingarten on this subject (*Die englische Revolutionskirchen*, Leipzig, 1868). The Independents, Puritans, Quakers, etc., are nothing else than different branches of the old tree. "It was Puritanism," says Weingarten, "that introduced the Reformation into the heart and changed it from a state-churchism into a Christianity of the congregation. That Christian piety

became and continued such a power in England and America is the fruit of its conflicts in spirit and in faith."

* * * * *

In the face of such results it becomes a matter of comparatively minor consideration, viewed from the general historical standpoint, that in Germany, after the great trials of the persecution period, and the catastrophe at Münster, there should be a noticeable relaxation in the promotion of these views.

Moreover, the old Baptist congregations continued to exist in large numbers, and the spiritual influence of men like Casper Schwenkfeld and his congregations, and Sabastian Franck, whom Bullinger quite properly counts with the "Anabaptists," was very great also among those who had outwardly accommodated themselves and submitted to some one of the ruling confessions. Especially were there among the Reformed (clericals as well as the laity) very many persons who only nominally held to Zwingli or Calvin. We hear little of these men because they preferred not to be the objects of much talk. They were the quiet ones in the land. But it could not be otherwise but that gradually they would gain the fellow-feelings of others. Their earnest endeavor after an inward, spiritual heart-religion, their fearless testimony against worldliness, their warm conviction that in and through faith in their Lord and Saviour Jesus Christ, and obedience to Him, men receive a power that not only comforts and strengthens, but also cleanses from sin and sanctifies—all this combined to make for them many friends. The influence of the German congregations was appreciably strengthened by the constant stimulation coming from their Dutch and English brethren in the faith. Between the Quakers and the Mennonites in particular there soon sprung up an intimate relation.

REFLEX INJURY OF PERSECUTION.

It was without doubt a great detriment to these ideas, and to their bearers as well, to force upon them the necessity of falling back upon secular forms and maintain their existence in secret, but the greatest injury resulting from the oppression which extended from 1525 on into the 18th century was,

after all, that which German Protestantism thus inflicted on itself. For while the unity of the State Church was, since the year 1550, on the whole secured, with this uniformity there came a torpidity which was, and in part is yet to-day, like a mildew on the intellectual and spiritual life. The incitement which the High Church of England received out of the freer development of the so-called Baptist ideas, was lost to the German State Churches.

To what extent these ideas are able to exert a leavening influence within the pale of the ruling confessions was shown at once when through Spener and his followers at least a few of the principles were laid hold on and brought into proper appreciation. The attempt to secure recognition for these principles by way of conventicles in the established Church, despite the many disadvantages met with in this way; was, beyond doubt, fruitful in beneficial results for the development of the spiritual life within the Protestant Church. How effective, then, would it have been had it been possible to take not only a fragment of the old system, but the whole teaching, and treat it at least with tolerance. When, later, tolerance came all the stronger impulses had died under the dominance of rationalism.

It is a most remarkable history that confronts us in the destiny of these Old Evangelical congregations and the ideas they represent. Persecuted for centuries past, denounced as heretics, and led to the slaughter, yet their opponents never succeeded to exterminate them, and their ideas despite the repression of the successive bearers have continued to break forth with increasing might from century to century. Out of the graves of the martyrs, as from the seed that must die if the plant is to grow, there came forth new and exuberant life among the nations.

A close study of their history fills one with amazement to see here a history of suffering without a parallel. In them the prophetic utterances of Christ were literally fulfilled, "Behold, I send you forth as sheep in the midst of wolves," and "If they have persecuted me they will also persecute you." But to them also applied His saying, "that the

word may be fulfilled that is written in their law, they have hated me without a cause."

—Translated by A. S. Shelly.

The Passing of an Old Mennonite Church.

The strong current of the population setting toward the cities and towns makes it difficult, and in some instances impossible, for country congregations to hold their own, let alone to increase in numerical strength. Sometimes such a country charge becomes so depleted of the younger recruits who should take the place of those passing away, that the few who are left finally are compelled, or at least think it best to disband. Such seems to have been partly the case with the Salem Mennonite church, near Hayesville, Ohio. Another element that seems to enter into the explanation of this case is the ease with which as a rule Mennonites find themselves at home in other Protestant churches, when by circumstances of one kind or another, their way is led thither. This is owing largely to the spirit of liberality and freedom of thought fostered in our church from of old. But not to philosophize any further, let the above suffice to introduce an interesting editorial from the Loudonville Advocate, which is here reprinted with permission from the editor, Mr. Peter High Stauffer. It appeared in one of the mid-summer numbers of 1902, after the editor's return from a visit with relatives in the old neighborhood. He writes:

"Since our last visit there one of the old landmarks of that section has been obliterated. In the pioneer days of the county that section was settled by a colony of Germans who came from the Fatherland. Among the families were the Risser, Hershlers, Hirschlers, Foxes, Rhoethers, Schwans, Smiths, Mosers, Wolfs, Vespers, etc. They were all of deep religious convictions and organized a Mennonite church. About 65 years ago a small brick church edifice was erected at the cross roads on the southeast corner of the present farm of Jacob Miller, then owned by his father-in-law, Jacob Risser. The latter's brother, John Risser, who owned the farm adjoining on the south, became the first pastor of this little flock of pioneer Christians. The church was chris-

tened "Die Salem's Mennonitische Kirche." Jacob Risser brought with him from Germany his own private teacher and was the owner of the first piano in Ashland county, the instrument still being in existence and kept as a relic by one of the descendants of the family. These people were all musical and for years this little country church could boast of having the best choir of any religious organization in the county. In later years the Evangelical denomination also worshipped in the same house, both denominations holding services on alternate Sabbaths. The last regular pastor of this little flock was the sainted Rev. Carl Justus van der Smitten, who for four years at the Wadsworth Mennonite College was the teacher of the writer. He served the church most acceptably for about twelve years, and was the most highly cultured and educated scholar of the Mennonite Church in America. His remains lie buried in the little cemetery near by the scenes of his labors in the Master's cause. Last summer a windstorm wrecked the little church and this Spring the walls were torn down, and Salem church is only a memory. The members of the little flock of worshippers have disposed of the furniture and material and have used the funds realized for missionary purposes. Mrs. P. H. Stauffer, of this place, who was a member of the church, has purchased the stand used as an altar and a few other keepsakes. The pulpit and communion set, which had been donated to the church by Rev. van der Smitten, were shipped to Deer Creek, Oklahoma, and presented to the Mennonite church, of which Rev. M. S. Moyer, a former teacher of the writer, is pastor. A strange coincidence is the fact that Daniel Krehbiel, a member of the Deer Creek church, was a member of the little Ashland county church some twenty years ago, and, assisted by John Heckman and David Hirschler, at that time built this pulpit.

"Time makes many changes, but the religious sentiment planted by these sturdy and earnest pioneer Christians is still bearing fruit. On last Sunday morning we attended services in the new English Lutheran church at the cross-roads on the north-east corner of Mr. Miller's farm, only 160 rods from the site of the once flourishing

Salem church, where we found a house full of worshippers, mostly descendants of this pioneer stock, with a flourishing Sunday-school, and listened to as scholarly a sermon as we have had the pleasure of hearing for some time."



My Visit to the "Bruderhof."

Monday, June 30, 1902, will long be fondly cherished in my memory as a day brim-full of interesting experiences. It was the day that I spent at the "Bruderhof," nine miles west of Freeman, South Dakota. It was an ideal day in June, and a drive over the prairie and between the waving wheat was delightful. To be in South Dakota and not see the "Bruderhof" is worse than being in Rome and not seeing the Pope. Through the kindness of Brother Joseph Kauffman, who took me there, I was given an opportunity to become acquainted with these people and learn their customs and habits.

The peculiar feature about them is their communistic practice. They imitate the first Christian Church in Jerusalem in having all things in common, with this difference, however, that the Church at Jerusalem became very poor, and these people, by their simplicity in life and strict economy, are becoming very rich.

The "Hof" is located in a peculiar gap where the Wolf creek joins the Jim river, and, because of this depression, cannot be seen until one begins the descent as from Mount Olivet toward Jerusalem, but the perspective is much less glorious. They own everything for a couple of miles around, and their farm is composed of 8000 acres, and is largely used for pasture and wheat. They possess 2000 sheep, 400 head of cattle, among them 150 milch-cows, about 70 horses, several hundred swine, 700 geese and over 1000 ducks.

The "Hof" consists of thirty families living in several large, low houses, each family having as many rooms as the size of it requires. They eat in one large dining-room in the basement of their meeting house. Their dress is very plain, no buttons but hooks and eyes, and all the clothing and shoes they need they manufacture themselves.

It is interesting to see the women at work at the spinning-wheel and knitting stockings by hand and all sorts of old fashioned ways. They have nearly all the common trades, a large flour mill, tannery, bakery, syrup factory, blacksmith and tin-smith shop, wheelwright shop, carpenters, masons, &c. They have about 25 buildings on the place including several large stables. Each person is assigned to a certain work, some of the women attend to the washing, some to the cooking, some baking, some to the manufacture of their clothing, the men are farmers, millers, tanners, carpenters, blacksmith, &c., presided over by one man who superintends the place and is called the "Wirth." They have three gasoline engines on the place, one in the mill, one in the creamery and one for the big thrashing machine. No one needs any money since every one is provided for with the necessities of life. When any of them have occasion to go to town they get ten cents spending money. They have it easy because they have many more people to work than they have work to be done. When the population gets too large for the "Hof" they do like the bees, they swarm and start another "Hof." Their children are raised in ignorance of the doings of the world outside. Surely here ignorance is bliss for it is folly to be wise.

They are very kind to visitors and cheerfully entertain them. Bro. K. and I, as preachers, were privileged to dine with the "Væter," or rather his son-in-law and successor, (the old patriarch not being at home) a privilege not accorded to the common people. The "Væter" or Overseer is the chief man in this little kingdom and has charge of the spiritual welfare of the communists. They assemble in their place of meeting (which is also their school room) every night for a brief service, everybody is expected to be present, and all difficulties and controversies which took place during the day must be adjusted, a custom that could profitably be adopted by Christians everywhere. All matters are laid before the judges, who I understand are twelve in number, and their decision is binding, and must be obeyed or rigid rules will be applied. The sermons are not delivered but read out of a book, and are several hundred years old.

No one who is not a communist is allowed to preach. They have Conferences with the different "Gemeinen" but do not believe in missions or schools or modern Christian literature. There are twelve such "Gemeinen" scattered through the North West.

W. S. GOTTSALL.

Mission Homes in India.

Since our missionaries are now established in India the question is frequently asked, how do they live? What kind of houses do they live in? and other similar questions. The illustration herewith shows an original India bungalow in which Missionary Penner

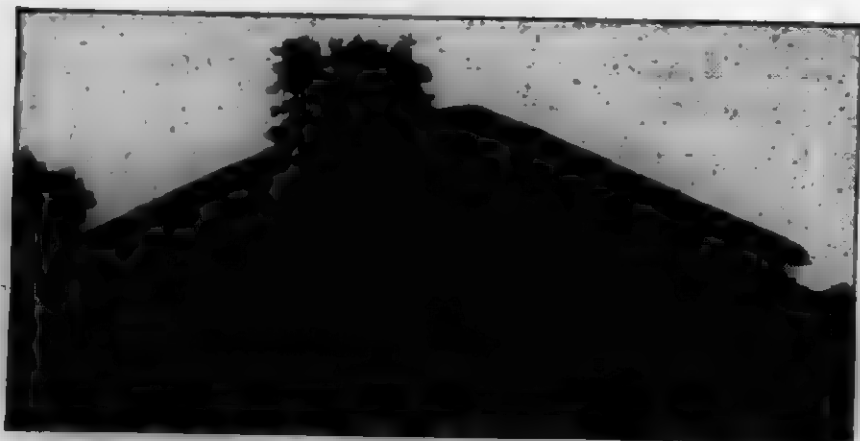


lived until a new house was built. This old bungalow was bought for 75 rupees, or about \$25.00. The scene is missionaries Penner and Kroeker with their families spending Christmas, 1901. The occasion was an interesting one and can best be described in Bro. Penner's own words:

"On Christmas day a special blessing was provided for us. Bro. and Sister Kroeker, and we (Mrs. Penner and myself) for the first time in India drew near to the Lord's table. A small group, but God showed his blessing upon us, so that we were unanimous in saying that this Christmas was more blessed than the one a year ago at Dhamtari. Then, too, it was a pleasure to play Santa Claus for the first time. Early on Christmas morning we assembled the servants and their children in front of the door of our bungalow; and when all were present I opened the door. You ought to have seen the pleasant faces of these people when they saw the entire table covered with small knick-knacks. To see the joy was our greatest present. Other presents, however, for Sahib and Munsahib were not wanting. The cook brought the four of us each a wreath of flowers and a cake for Mrs. Kroeker, and my wife made a rice meal. The water carrier presented about one quart of milk. The

praiseworthy part of this present was that the milk was pure. One of the workmen on our building presented me with a neatly made money chest and my little wife with two large trays of fruit, viz.: raisins, dates, apricots, bananas and the vegetable colarabi. Later in the day five beautiful bouquets adorned our table. Altogether it was a pleasant day and will remain long in our memory."

This old bungalow has since been torn down, and with the material two other buildings, a kitchen and a chicken house have been built.



This cut shows Bro. Penner's new house, the cost of which was about \$1500. It is 31x41 feet without the veranda. It faces the north. The tree standing in front is an Ohar tree. It bears a small fruit ripening in March. The old house had a thatched roof. The new one has a tile roof. The house is completed, and since June first, Bro. and Sister Penner and their little girl are happy in their new home. Let us not forget our missionaries and their work, which is our work, as well, with our substantial support in the form both of praying and paying.



Hopi Mission in Arizona.

A mission among the Hopi Indians in Arizona was started in July, 1891, by Rev. H. R. Voth, under the direction of the Board of Foreign Missions of the Mennonite Conference of America. A mission house, towards the erection of which the New Jersey branch of the Women's National Indian Association contributed \$500.00, was built in the valley a short distance away from the village of Oraibi. The Hopi Indians are different from most other Indians inasmuch as they do not lead a nomadic life as most Indians were and are still accustomed to do, and thus do not live in tents but in houses built of stone, in

villages on the sides of steep hills. The mission house being a distance away from the village the Indians could not be persuaded to come there to be instructed from the word of God. Religious meetings had therefore to be held with them either in one of their subterranean Kiewas or in the open air on the streets of the village. The former, however, were poorly adapted for these meetings on account of the limited space they afforded and the poor ventilation they had, the air at times being almost suffocating. And at the latter places the meetings were frequently disturbed and oftentimes broken up by the elements of nature. The need of a suitable chapel in which these meetings could be held was therefore for some time felt, and through the liberality of our churches and individual members in contributing for this object, the Mission Board was enabled during the past year to build a chapel upon the Mesa in which meetings are now regularly held. Of this chapel the accompanying cut is a fairly good representation.



On account of the sudden death of his wife and the failing of his own health, Rev. Voth was obliged to leave Oraibi and relinquish mission work for the present, after having been almost uninterruptedly engaged in the work for about twenty years upon the different fields of our mission. The Mission Board consequently called Brother J. B. Epp, a young man from Newton, Kansas, who had been engaged for some time as teacher in our Mission school at Cantonment, Oklahoma, as missionary for this field. Brother Epp, after having been previously ordained as a minister of the Gospel, entered upon his new field of labor in the

early part of September, 1901, and has since then been actively engaged in the study of the Hopi language and in pointing the Indians to Christ as the Savior of all mankind. Brother Voth remained at Oraibi for some time yet and assisted Brother Epp in the study of the language and in introducing him into the work. He and his family left Oraibi the early part of March, 1902, since when brother Epp with his sister are living in the mission house and are continuing the work. The field at Oraibi for a long time seemed to be a hard one giving but little promise of success. But of late Brother Epp writes very encouragingly of the outlook for the future. A goodly number regularly attend the meetings in the chapel and listen attentively to the preaching of the word. One, a former priest, is for some time anxiously waiting to be baptized, and a number of others seem to be "almost persuaded to become Christians."

The Deer Creek Church in Grant County, Oklahoma.

To give a history of this church we must go back to the summer of 1893, when the so-called Cherokee Strip was opened. Daniel S. Krehbiel, born in West Point, Iowa, but then living in Moundridge, McPherson county, Kansas, made the race with others and selected a quarter section of land two miles west and one mile south of where Deer Creek now is.

Soon other Mennonites, chiefly from McPherson county, Kansas, came and bought out homesteaders, so that when Bro. Chr. Krehbiel, of Halstead, Kansas, visited them in 1897, and held communion services with them, he urged them to have regular meetings. They started a Sunday-school and held services, led by Bro. Chr. Goebel, one of their number, now having the title of Evangelist. In the fall of 1898, Bro. Goebel determined to attend Bethel College, Newton, Kansas, for a while in order to further improve his efficiency. While in college he took sick with erysipelas and was seriously sick for quite a while. He went back to Deer Creek in a weakened condition. The actual organization of the church took place on August 27, 1899, by the help of Bro.

Wm. Galle, of Moundridge, Kansas. Bro. Goebel was now elected and ordained as minister and the work continued. But Bro. Goebel's nervous system had also suffered from his sickness and he found the duties of his office quite a strain on his system. In the summer of 1900, he was first partially and afterwards altogether released from ministerial duties, and a call was given Bro. M. Horsch, who thought he had to leave the missionfield. He concluded to make a trial in Darlington and consequently did not accept the call from Deer Creek. Later a call was extended to M. S. Moyer, of Excelsior, Missouri, which was finally accepted. He came to Deer Creek with his family on March 2, 1901.



DEER CREEK CHURCH.

A church was built in the spring of 1902, on the borders of the town. It was dedicated on May 11th. The number of persons who have thus far been members of the congregation is forty-two. Of these one has died and four have moved away again. Some are temporarily absent; yet the number present in Sunday-school and other services, with children and all, is seldom less than sixty. The regular Sunday services are in the German language. Occasionally there are English services in the evening.

Were it not that the land about Deer Creek is selling so high already, the membership would likely increase rapidly in the near future through immigration, but under the circumstances there will be but a slow growth henceforth. May the growth in grace and holiness keep pace with the growth in numbers!

M. S. M.

The Springfield Mennonite Church.

This church was organized about the year 1742 or 1750, at least some of the members came from Germany at that time. Among the first members were the Moyer's, Gehman's, Funk's, Schleiffer's and Schimmel's. In the beginning the Springfield church and Saucon church were one church, Peter Moyer was the first minister in Springfield and his brother Jacob in Saucon. Jacob Gehman succeeded Peter Moyer, and at the same time Jacob Schleiffer was elected as deacon. Peter Moyer, the second, succeeded Jacob Geh-

mel. At present the church numbers about 65 members.

The community of the old school elected after the death of Jacob Moyer and Abraham Geissinger, Samuel Myers. Since his death they have no minister of their own. They are served by ministers of other churches. Their membership is small. At present both organizations are united in Sunday-school work. There is also a union C. E. society in the church.

As far as is known the present building is the third.



SPRINGFIELD MENNONITE CHURCH.

man ; after him Jacob Moyer and Abraham Geissinger were elected as ministers, and Daniel Geissinger was deacon. The above were in office in the year 1847, when the separation took place. The ministers remained with the old school and the deacons joined the new school. Although there have been two organizations from that time, they both have their services in the same church building. The new school elected for their pastors Samuel Moyer and John Geissinger, and Daniel Geissinger served as deacon. Jacob S. Moyer, the present pastor, succeeded them in the ministry in the year 1871. The following served as deacons :—Daniel Geissinger, John Schimmel, sen., Elam O. Schimmel, Peter Moyer and John O. Schim-

ly stated as his religious sentiments his belief in the divinity of Christ, and his dependence upon the atonement of the Saviour. A minister of very considerable literary reputation sat almost opposite him at the table, and looking at him, he said: "Mr. Webster, can you comprehend how Jesus Christ could be both God and man?" Mr. Webster, with one of those looks which no man can imitate, fixed his eye upon him and promptly and emphatically replied: "No, sir; I cannot comprehend it; and I would be ashamed to acknowledge Him as my Saviour if I could comprehend it. If I could comprehend Him He could be no greater than myself, and such is my conviction that I feel I need a superhuman Saviour."

Beyond Comprehension.

When Daniel Webster was in his best moral state, and when he was in the prime of his manhood, he was one day dining with a company of literary gentlemen in the city of Boston.

The company was composed of clergymen, lawyers, physicians, statesmen, merchants and almost all classes of literary persons. During the dinner, conversation incidentally turned upon the subject of Christianity. Mr. Webster, as the occasion was in honor of him, was expected to take a leading part in the talk, and he frank-

Christmas in a German Christian Home.

Christmas is, in different countries, different classes of society, and different families, celebrated in many different ways. Too often the real blessing of Christmas is lost because it is celebrated in a superficial manner. The gifts occupy the mind and heart of the parents and children so much that no thought of the real giver, and the love which caused the first Christmas, enters into the minds of either, though the love of one to the other may be shown and appreciated.

Since the Christmas celebration in our home in Germany has always seemed to me an ideal one, and since many other homes have imitated it successfully, may I be permitted to describe Christmas in a German Christian home? Such a celebration is not in every German Christian home, but similar ones are in many homes of the Fatherland, where earnest Christianity permeates the whole family life.

The old parsonage in which we lived was built in 1627, an old-fashioned Dutch house (our town being settled by Hollanders, who fled on account of persecution), but it was a cosy home, since father and mother knew how to make it home-like and attractive to the children.

Before Christmas, we two smallest children, a sister and myself, were watching anxiously for the expressman whether a Christmas tree would come; for our dear father could ill afford to buy one from his small salary, but a friend generally sent a splendid tree out of his own forest. Coming from school, we would closely examine the surroundings of the front door to look for signs of straw in which the tree used to be packed. Generally we detected some signs, or papa forgot to leave the key in the door, and we could peep through the keyhole. I will not impute such practice to my model sister, but I was not too good to resort to it, to be sure that a Christmas tree would make Christmas all that I wished it to be.

On the evening before Christmas, December 24, was always the time for our celebration.

While our parents were busy in the large room, the grown-up sisters were busy with the hired girl to bake a special kind of fat-

cakes with raisins, which were baked in every household of our—formerly Dutch—town, called “footyes,” so that on Christmas Day all bakers had a holiday, for nothing was baked on account of the fat-cakes being eaten instead of bread.

This kept us away from the door of the room in which our parents were preparing the tree and the table with presents, for, naturally, the odor of the cakes attracted a boy with a healthy appetite. Once in a while, the girls would even let the only brother help, or, at least, watch, with great interest and pleasure, the funny tumbling creatures in the fat-pot.

After supper, the sisters and hired girl quickly cleared the table, and all stood or sat watching for every sound in the other room. Soon the light through the keyhole and the cracks of the door increased, and a little bell sounded. Our dear father stood at the door with the Bible in his hand. Singing Christmas songs, we entered. All stood around the Christmas tree; sometimes, also, poor children of the neighborhood. Then our venerable father read the Christmas story from Luke 2: 1-14 or 20, and offered a heartfelt prayer, thanking for the unspeakable love of God revealed to us in Christ Jesus His Son, thanking also for our love to each other, and asking for the true Christmas blessing for each of us, that we all might experience the love of God in our hearts, and reflect it in our lives. These prayers under the Christmas tree, as many others, have gone with me through life, and will not be forgotten as long as I live.

After prayer, our father, in his lively, cheery way, would catechize us a little on the Christmas story and the meaning of Christmas. Our answers came quick and correct, for we were well versed in the Christmas story, and that we celebrate Christmas in remembrance of the birth of our Saviour we learned as soon as we could understand anything. But why have we this tree here? Sometimes he used to let us give the answer, but he generally spoke a little more on the symbolism of the Christmas-tree. While all other trees are dead and bare, here we have a green tree, full of life; so is our Lord Jesus Christ the tree of life. “The Father has given the Son to have life in Himself.” All men are like the dead and barren trees of

winter, but, since God gave us His only begotten Son, we shall become, like Him, living trees, through Him who lives in us.

And here we have the beautiful lights. Why so many Christmas candles on the tree? Because Christ is the light of the world. Before Christ came there was spiritual darkness, moral, and even intellectual, darkness. For us little ones he used to point to the other side of light, as giving life and joy. So is Christ the source of all life and joy.

The decorations on the tree, which a dear old lady used to send for us, the apples, gilded nuts, etc., and the presents,—what is the meaning of those? The decorations are symbols of the beauty of Christ, whose life gives, not only life, but also joy and pleasure. We shall also give joy and pleasure to others, live for others, let our love be shown, not only by giving presents on Christmas, but by trying to please others in our daily life.

Turning to the presents, he used to say, "Since God so loved the world that He gave His only begotten Son, He will give us all in Him. He shows His love to us by these gifts, which give us pleasure and enjoyment. God has given His love into our hearts, therefore we love you and try to show our love by these gifts, and, if you thank us for the same, do not forget to thank God, the real giver."

Now all turned to the presents, admired them, showed them one to another, and many a glad exclamation of joy or surprise escaped, and it was a very lively scene, though the presents were mostly of a useful character. Several more songs followed, the candles were extinguished, so as to burn a little while on the second Christmas Day evening, when the apples, nuts, decorations, etc., were taken from the tree, and partly divided, partly saved for the next year.

But this did not end our Christmas celebration. The home celebration was at an end, but now the outside celebration came. Several baskets and bundles were prepared by our dear parents and the sisters, and two or three were loaded with them to go to the quarters of the poor.

Carefully we would creep along the houses, if possible peep into the window, noiselessly try to open the door, shove in the

bundle of clothing, rice (which father received as a present from a sister), prunes, fat-cakes, other cakes, and anything that might help to make a glad Christmas. With the shout, "Blessed Christmas to you!" we would run into the darkness, but sometimes happy voices would call after us: "Thank you, minister's children! God bless you!" These poor were not of our church, which had no poor.

Many years later, when I was preaching once in my father's former church, an old lady came in the clothing my mother had left her when departing for America, and with tears entreated me to take a nice cake to my parents in America. "Now my children are grown up, and earn; but oh! the two years after you left for America, how we missed our Christmas presents, and thought of you and your kindness! but no 'Blessed Christmas to you!' cheered us any more." Some nice tracts or little Christmas stories were always included in the bundles.

Here in America I try to imitate our home custom. Our celebration is very much like that of my dear venerable father, who celebrates Christmas with the Lord Jesus, whom he saw with his breaking eyes, and called triumphantly with his dying breath, "Yes, my Saviour!"

May this little story of our Christmas at home be an incentive to other Christian parents to make Christmas a real blessing to their children, that, when they have departed, their children may with tears and prayers of thanks and gratitude remember the blessing of "Christmas at home," or that at the evening of life, like my mother, eighty-five years old, they can rejoice with the grandchildren that Christ was born, and teach the little ones to love the Saviour, who loves them so dearly.

—Rev. C. H. A. van der Smitten, in *S. S. Times*.



Not one person in all this universe ever felt the pangs of remorse for doing his duty. One good action, one sacrifice of desire for conscience's sake, one temptation overcome and cast down, will prove a blessing and raise the low spirits above the vain and showy things of life. Be cheerful, be contented, be diligent, be active in good works and your rest will be peaceful, your joy complete.

LIST OF MENNONITE MINISTERS OF NORTH AMERICA.

NOTE.—It will be considered an especial favor of any one to send us corrections to the following list of Ministers. Name or Address, or where the names of ministers fail to appear. Address Rev. N. B. Grubb, 2110 Marshall street, Philadelphia, Pa.

ARIZONA.

Epp, J. B., Oraiba.

ARKANSAS.

Augsburger John, Stuttgart.
Gascho Joseph, Peach Orchard.
Yoder Jacob, Stuttgart.

CALIFORNIA.

Hege Jacob, Estrella.
Voth J. J., Pasadena.
Wiebe Aaron J., Adelaide.

COLORADO.

Krocker Bernhard, Cable.
Schrock Joseph, Thurman.
Schlegel Joseph, Thurman.

IDAHO.

Garber, David, Nampa.

ILLINOIS.

Ackerman J., Gridley.
Albrecht Henry V., Tiskilwa.
Ausburger Noah, Hopedale.
Ausburger Aaron, Gibson City.
Brecher Jos., Fisher.
Bachman Jos., Metamora.
Beachy Daniel, Arthur.
Bechler S., Fairbury.
Beacher Jos., Fisher.
Birky John, Hopedale.
Buercky Joseph, Tiskilwa.
Egle C. R., Flanagan.
Egle John, Sr., Minier.
Egle Joseph, Minier.
Engle Peter, Washington.
Gerber Peter, Low Point.
Gerber Samuel, Groveland.
Gingerich John, Danvers.
Gingerich Chr., Stanford.
Gingrich C. H., Danvers.
Graber Daniel, Morton.
Grieser Daniel, Dewey.
Guengerich John, Danvers.
Hartman Emanuel, Washington.
Hauter Christian, Cullom.
Herschberger Chr., Arthur.
Hostetler Peter, Groveland.
Kauffman Gideon, Arthur.
King Joseph, Yuton.
King Joseph, Carlock.
King Chr., Deer Creek.
Kinsinger John, Carlock.
Kingsinger Joseph, Meadows.
Kingsinger Michael, Washington.
Kingsinger Jacob, Washington.
Lantz Lee, Congerville.
Lehman L. J., Cullom.
Litwiller Joseph, Tremont.
McCulloth John, Morrison.
McGowan James H., Nappanee.
Miller John, Vandalla.
Mosiman Christopher, Flanagan.
Nafzinger Daniel, Minier.

Nafzinger Christian, Hopedale.
Neuhauser V., Gridley.
Nice John, Morrison.
Nice Philip, Sterling.
Orendorf D., Flanagan.
Plank D. J., Arthur.
Rediger Joseph, Gridley.
Risser Chr., Sr., Eureka.
Risser Chr., Jr., Eureka.
Ringenberg Jacob, Tiskilwa.
Roop P. W., Tremont.
Roop Christian, Hudson.
Roth Daniel, Morton.
Rutt John, Sterling.
Schmiddy J. P., Gridley.
Smith John, Metamora.
Schertz Joseph, Eureka.
Schertz Peter D., Metamora.
Schertz Peter, Washington.
Schertz Christian S., Eureka.
Schrack Joseph D., Arthur.
Schrock Andrew, Metamora.
Schantz Christian, Congerville.
Schantz Peter P., Yuton.
Shelley Henry L., Oregon.
Shellenberger, E. M., Freeport.
Shoemaker J. S., Dakota.
Snavey Chr., Shannon.
Sommer Peter, Washington.
Stahley J., Danvers.
Stahley Stephen, Flanagan.
Steinman Daniel, Flanagan.
Stucky N., Flanagan.
Strubhar Valentine, Washington.
Troyer Emanuel, Carlock.
Unzicker Peter, Cullom.
Vercier Andrew, Meadows.
v. d. Smissen C. H. A., Summerfield.
Yoder Moses J., Arthur.
Yoder A. I., 168 W. 18th st., Chicago.
Zehr Joseph B., Flanagan.
Zehr Peter, Fisher.
Zehr Daniel, Deer Creek.
Zimmerman C. C., Chenoa.
Zimmerman Peter, Roanoke.

INDIANA.

Allebach, H. G., Berne.
Ausburger C., Lime Grove.
Ausburger D. D., Goodland.
Borntrager M. J., Shrock.
Borntrager M. E., Middlebury.
Borntrager J. E., Shipshewana.
Borntrager Ell E., Shipshewana.
Borntrager M. E., Middlebury.
Borntrager, Eli., Nappanee.
Bleily Jacob, Nappanee.
Burkholder David, Nappanee.
Burkholder Ell, Ayr.
Burkholder Moses, Nappanee.
Burkholder Daniel, Wakarusa.
Christophel, Jacob, Wakarusa.
Coffman Samuel F., Elkhart.
Cripe Amos S., Emma.

Coyle J., Fairfield Center.
Egle William, Berne.
Egley Joseph, Geneva.
Egley Christian G., Berne.
Friesner Harvey, Bristol.
Funk John F., Elkhart.
Garber John, Goshen.
Gerig Joseph P., Leo.
Graber, Jacob, Schrocka.
Hartman, Frank, Elkhart.
Hartzler J. S., Elkhart.
Herschberger Jonathan, Emma.
Herschberger J. J., Middlebury.
Horner J. S., Kokoma.
Hostetler D. J., Goshen.
Hostetler, Andrew, ———.
Hochstetler John M., Emma.
Hochstetler D., Emma.
Hochstetler A. J., Middlebury.
Hygema John, Wakarusa.
Johns Daniel J., Goshen.
Kauffman D. S., Shipshewana.
Kinports Daniel, Clay City.
Kurtz, Jonathan, Topeka.
Loucks Jonas, Wakarusa.
Lehman Peter Y., Goshen.
Lehman Joseph S., Elkhart.
Lehman Yost, Goshen.
Lehman Moses, Emma.
Leichty Christian, Leo.
Lugibill John C., Leo.
Mast E. A., Kokoma.
Mast Jos. E., Middlebury.
Mazell Daniel, Berne.
McGowen, J. H., Nappanee.
Mehl J. C., Goshen.
Metzler Noah, South West.
Miller D. D., Middlebury.
Miller D. J., Middlebury.
Miller Ell S., Shipshewana.
Miller H. A., Shipshewana.
Miller Manassas M., Middlebury.
Miller Y. C., Shipshewana.
Miller Emanuel, Lagrange.
Miller Jacob H., Goshen.
Mumaw Amos, Wakarusa.
Neuenschwander P. M., Berne.
Nuszbaum John, Berne.
Schwarz Jacob, Berne.
Schwarz Peter, Berne.
Schwarz Chr., Berne.
Schwarz Joseph, Berne.
Schwarz Jacob, Jr., Berne.
Schwarz David, Berne.
Shenk Jacob, Elkhart.
Schenbeck Jacob, Geneva.
Schindler David, Linn Grove.
Slaubaugh John C., Ayr.
Smucker Jonathan P., Goshen.
Sommer I. A., Berne.
Sproll Nobertius, Amboy.
Sprunger S. F., Berne.
Sprunger Christopher, Berne.
Stofer Ell, Hudson.
Troyer Christian, Goshen.
Troyer J. J., Emma.
Troyer D. D., Goshen.

Troyer A. A., Shippshewana.
 Troyer Jonas, Middelbury.
 Wagler John, Montgomery.
 Wagler Peter, Montgomery.
 Weaver J. J., Scott.
 Weaver Jacob, Shippshewana.
 Wildy Henry, Wakarusa.
 Witmer Joseph, Montgomery.
 Yoder D. C., Emma.
 Yoder Daniel, Linn Grove.
 Yoder Elias, Leo.
 Yoder Samuel, Elkhart.
 Yoder John C., Emma.
 Yost, Miller, Shippshewana.

IOWA.

Brenneman Peter J., Kalona.
 Gerig Chr. R., Merrimac.
 Gerig S., Wayland.
 Graber Daniel, Noble.
 Guengerich Jos. J., Amish.
 Gunden John W., Amish.
 Hershberger H. H., Sharon Centre.
 Miller W. W., Pulaski.
 Plank John J., Sharon Centre.
 Plank Jonas, Green Centre.
 Rever David, Amish.
 Roulette Philip, Pulaski.
 Schwartzendruber C., Stiles.
 Schwartzendruber J. F., Kalona.
 Schwartzendruber Ell, Kalona.
 Schwartzendruber J. J., Green Centre.
 Schwartzendruber S. J., Clarion.
 Showalter Chr., Donnelson.
 Stuckey Peter E., Wayland.
 Weber H., West Point.
 Wenger A. D., Oskaloosa.
 Wrey Christian, Amish.
 Yoder Noah D., Wellman.

INDIA.

Burkhart, Jacob, Dhamtari.
 Krockner, J. F., Janjgir.
 Penner, P. A., Champa.
 Ressler J. A., Dhamtari.
 Lapp, Mahlon, Dhamtari.

LOUISIANA.

Nice Jonas, Roseland.

KANSAS.

Aeby Jacob, Ransom.
 Andres John P., Elbing.
 Bearg John, Marion.
 Balzer P., Fahrland.
 Balzer P., Goessel.
 Balzer Peter, Buhler.
 Balzer, A., Hillsboro.
 Baker Benj. P., Moundridge.
 Bartel H. H., Hillsboro.
 Bauman, H., Canton.
 Baumgartner S. S., Moundridge.
 Birky J. H., Lund.
 Birky J. C., Lund.
 Borntrager J. J., Hartford.
 Borntrager C. E., Partridge.
 Borntrager J. D., Haven.
 Book David, Woodbine.
 Brunk George R., Canton.
 Buhler B., Buhler.
 Buller Peter, Goessel.
 Buller Peter, Newton.
 Buller J., Newton.
 Classen Peter, Newton.

Classen D. D., Hillsboro.
 Classen Ed., White Water.
 Coopridner Matthias, Canton.
 Cornelson Abraham, Durham.
 Diener D. A., Canton.
 Dirks Tobias F., Pawnee Rock.
 Dirks Peter H., Pawnee Rock.
 Ediger Franz, Buhler.
 Ehrlich Jacob, Marion.
 Epp John, Newton.
 Erb Tillman M., Harper.
 Ewert W. J., Hillsboro.
 Foth John, Hillsboro.
 Franz Gerhard, Buhler.
 Funk J., Hillsboro.
 Flaming P., Inman.
 Flickinger J. J., Pretty Prairie.
 Funk John, Miltonville.
 Galle William, Moundridge.
 Gerber David, White Water.
 Gerbrand John, Hillsboro.
 Goertz David, Newton.
 Goertz Peter, Inman.
 Goertz Heinrich, Lehigh.
 Goering Jacob D., Moundridge.
 Good Andrew, Harper.
 Graber John G., Pretty Prairie.
 Graber Peter A., Pretty Prairie.
 Hamilton B. F., Peabody.
 Harder Gustave, Brainerd.
 Harder, B. W., Brainerd.
 Harms J. F., Hillsboro.
 Harms G. N., Elbing.
 Harms A. B., Elbing.
 Harms A. H., Elbing.
 Harms Abraham, Hillsboro.
 Harms John P., Elbing.
 Hartzler Alfred, Sherman.
 Heidebrecht P., Sparta.
 Herschey J. H., Olatha.
 Hinkle, Geo., Harper.
 Hirschler J. S., Hillsboro.
 Holdeman J. A., Homestead.
 Horst M. E., Newton.
 Horst, Benj. L., Harper.
 Huber Cornelius, Hillsboro.
 Huxman Julius, Utica.
 Kauffman D. D., Hartford.
 Kauffman N. R., Moundridge.
 Klaassen Abr., Hillsboro.
 Kliever G., Sparta.
 Krehbiel Chris., Halstead.
 Krehbiel C. E., Halstead.
 Krehbiel P., Moundridge.
 Krehbiel, H. P., Newton.
 Kuhns A., Neutral.
 Landis George, Canton.
 Laugenawalter, J. A., Halstead.
 Linscheid, John P., Arlington.
 Miller C. W., Canton.
 Miller S. S., Monitor.
 Miller John L., Monitor.
 Miller John J., Haven.
 Mischler Jonathan, Ness City.
 Mueller John, Marena.
 Neufeld John, Inman.
 Nickel Heinrich, Elbing.
 Nickel G. P., Hillsboro.
 Nisly Eli, Partridge.
 Nisly John, Haven.
 Oyer Joseph, Sterling.
 Pauls Jacob, Inman.
 Penner J. W., Hillsboro.
 Penner H. D., Hillsboro.
 Plaenert John, Hillsboro.

Ratzlaff P., Sparta.
 Ratzlaff, A., Moundridge.
 Ratzlaff J., Farms.
 Regier C. H., Elbing.
 Regier J. W., Elbing.
 Richert P., M. D., Goessel.
 Richert Peter, Goessel.
 Richert Jacob, Lehigh.
 Richert Cornelius C., Lehigh.
 Roth John, White Water.
 Rupp Heinrich, Marena.
 Schmidt Daniel, Lehigh.
 Schmidt Jacob, Pawnee Rock.
 Schmidt Jacob, Ness City.
 Schmidt David, Roxboro.
 Schmidt P. H., Elbing.
 Schmucker Jacob, Sterling.
 Schrack Noah, Yoder.
 Schrock O. C., Seldon.
 Schroeder J., Elbing.
 Shenk Michael, Terryton.
 Shellenberger E. M., Ransom.
 Shellenberger A., Moundridge.
 Steckley John, Hartford.
 Stucky John J., Moundridge.
 Stucky Peter, Moundridge.
 Stucky Fritz, Brainerd.
 Stutzman Jacob J., Monitor.
 Suderman A., Newton.
 Suderman Leonard, White Water.
 Toews Jacob, Newton.
 Toews J. R., Newton.
 Ummel Abraham, Ransom.
 Unruh Benjamin, Hillsboro.
 Unruh H. D., Sparta.
 Unrau Peter, Goessel.
 Voth, H. R., Newton.
 Voth Peter, Goessel.
 Voth, P. R., Moundridge.
 Voran Christian J., Moundridge.
 Wall Peter, Buhler.
 Wedel C. H., Newton.
 Wedel C. P., Lehigh.
 Wedel Tobias P., Moundridge.
 Wedel Cornelius, Goessel.
 Wedel John H., Moundridge.
 Weaver John M., Hesston.
 Weaver David, Newton.
 Wiebe Heinrich, Hillsboro.
 Wiebe Jacob A., Hillsboro.
 Wiebe Peter A., Hillsboro.
 Wiebe, H. M., Brainerd.
 Wiens Abraham, Inman.
 Wiens Jacob B., Lehigh.
 Winey Caleb, Peabody.
 Woelk A. A., Goessel.
 Yoder Charles, Monitor.
 Zimmerman John, Inman.
 Zimmerman Jacob, Inman.
 Zook, D. D., Newton.

MANITOBA.

Baerg Peter, Steinbach.
 Baerg Peter, Hochstadt.
 Bergen Abraham, Altona.
 Bergen Isaac, Altona.
 Cornelson Abraham, Hochstadt.
 Derkson Henry, Chortitz.
 Dueck Jacob, Hochstadt.
 Dueck Abraham, Hochstadt.
 Doerkson Abraham, Altona.
 Dyck Peter, Gretna.
 Enns John, Morris.
 Epp Kornelius, Altona.
 Epp Peter, Rosenfeld.
 Ewert H. H., Gretna.

Ewert Benjamin, Gretna.
 Friesen John, Reinland.
 Friesen Jacob, Reinland.
 Friesen John K., Morris.
 Friesen Henry, Chortitz.
 Friesen John, Altona.
 Friesen Isaac, Rosenfeld.
 Friesen Peter, Winkler.
 Friesen Cornelius, Chortitz.
 Friesen John M., Altona.
 Funk John, Altona.
 Giesbrecht Isaac, Altona.
 Giesbrecht Peter, Hochstadt.
 Giesbrecht William, Steinbach.
 Harms Peter, Reinland.
 Hoepfner Jacob, Winkler.
 Isaac Abraham, Hochstadt.
 Klaassen Abraham, Morris.
 Klaassen Peter, Reinland.
 Klippenstein John, Altona.
 Krocker Jacob, Morris.
 Krocker Peter, Morris.
 Loewen Peter, Steinbach.
 Neufeld John, Chortitz.
 Neufeld Gerhard, Winkler.
 Penner Martin, Steinbach.
 Peters Cornelius, Reinland.
 Plett Cornelius, Steinbach.
 Reimer Peter, Steinbach.
 Sawatzki Franz, Winkler.
 Schroeder Abraham, Altona.
 Stoesz Cornelius, Hochstadt.
 Stoesz David, Chortitz.
 Toews Peter, Hochstadt.
 Toews P., Hochstadt (Bergfeld).
 Warkentin John A., Winkler.
 Wiebe Abraham, Reinland.
 Wiebe John, Reinland.
 Wiebe Peter, Reinland.
 Wiebe Gerhard, Winkler.
 Wiens Jacob, Reinland.
 Wohlgemuth A., Steinbach.
 Wohlgemuth Heinrich, Clear Springs.
 Zacharias Peter, Reinland.
 Zacharias Peter, Plum Coulee.

MARYLAND.

Baer Henry, Hagerstown.
 Baer Adam, Hagerstown.
 Beachy Joel J., Grantsville.
 Brenneman J., Grantsville.
 Eby.
 Ebersole Abraham, Clear Springs.
 Gellnet H. M., Grantsville.
 Gsell David, Clear Springs.
 Hertzler Isaac, Longgreen.
 Keener George, Cearfoss.
 Martin, Denton, Smithburg.
 Miller Jacob, Grantsville.
 Miller Joel J., Grantsville.
 Miller Peter, Oakland.
 Strite, C. R., Cearfoss.
 Yoder Moses, Grantsville.

MICHIGAN.

Beery C. C., Caledonia.
 Detwiler C., Brutus.
 Keim Peter Logan.
 Lehman D., Fair Grove.
 Litwiler P. B., Newark.
 Litwiler Jacob, St. John's.
 Nafziger Christian, Sturgis.
 Rupp Peter, Berne.

Spelcher J. P., Logan.
 Weber Isaac, Bowne.
 Wenger Christian, Dutton.

MISSISSIPPI.

Miller Benjamin, Gibson.
 Tschopp Andrew, Gibson.

MINNESOTA.

Balzer J. J., Mountain Lake.
 Becker John, Mountain Lake.
 Buhler Abraham, Mountain Lake.
 Dick Bernard, Butterfield.
 Dick, H. J., Mountain Lake.
 Ewert A. D., Bingham Lake.
 Fast Henry, Sr., Mountain Lake.
 Fast Henry, Jr., Mountain Lake.
 Fast Gerhard, Mountain Lake.
 Fricke F. C., Perrington.
 Friesen Jacob, Bingham Lake.
 Gascho Jacob, Fulda.
 Gerber Joseph, Mountain Lake.
 Geiser Joseph, Fulda.
 Harder David, Butterfield.
 Harms Jacob, Mountain Lake.
 Hubin Daniel, Kimel.
 Janzen Jacob, Mountain Lake.
 Jantzi Joseph, Adrian.
 Kintzi H., Butterfield.
 Linscheid Jacob, Butterfield.
 Neufeld Gerhard, Mountain Lake.
 Nickel Theo., Mountain Lake.
 Oswald Peter, Fulda.
 Peters Dietrich, Mountain Lake.
 Quiring Henry, Lamberton.
 Rahn Gerhard, Mountain Lake.
 Regier H. H., Mountain Lake.
 Reimer Heinrich, Mountain Lake.
 Rupp John, Awoka.
 Schantz Joseph, Fulda.
 Schultz John, Mountain Lake.
 Schultz Peter, Mountain Lake.
 Siemens Jacob, Mountain Lake.
 Toews N. F., Butterfield.
 Voth Heinrich, Bingham Lake.
 Waelde Dietrich, Mountain Lake.
 Wall Aaron, Mountain Lake.
 Wall Henry, Mountain Lake.
 Wall, J. A., Mountain Lake.
 Wiens Johan, Bingham Lake.

MISSOURI.

Driver D. F., Versailles.
 Driver Joseph, Versailles.
 Hartzler J. J., Garden City.
 Hartzler B. F., East Lynne.
 Hauser, C. S., Garden City.
 Hooly Daniel, Garden City.
 Johnson L. J., Cherry Box.
 Kauffman Daniel, Versailles.
 Kauffman Daniel, Garden City.
 Kauffman W. W., Cherry Box.
 King I. B., Garden City.
 Kreider John M., Palmyra.
 Lehman P. P., Alvin.
 Miller Andrew, Holden.
 Miller Levi J., Garden City.
 Rychner Henry, Holden.
 Smith J. B., Garden City.
 Shenk Andrew, Oronogo.
 Weaver Joseph, Oronogo.
 Wenger A. D., Garden City.
 Yoder D. F., Garden City.
 Zerr Christopher, Quincy.
 Zimmerman Peter, Garden City.

NEBRASKA.

Abraham John, Bradshaw.
 Augsburg D. D., Aurora.
 Beller John, O'Neill.
 Buerky Jacob D., Wisner.
 Donner, J. H., Aurora.
 Epp John P., Henderson.
 Epp Heinrich H., Henderson.
 Epp Peter P., Henderson.
 Epp Gerhard, Henderson.
 Ernst John, Chappell.
 Ernst Christian K., O'Neill.
 Fast Jacob J., Lushton.
 Friesen Peter J., Henderson.
 Gerber Valentine, O'Neill.
 Hershberger P. P., Schickley.
 Jansen John, Beatrice.
 Krocker Bernhard, Henderson.
 Lapp Daniel G., Juniata.
 Miller J. C., ———.
 Nunemaker J. M., Rosedale.
 Oesch Andrew, Aurora.
 Pankratz Peter H., Henderson.
 Penner John II, Beatrice.
 Penner John III, Beatrice.
 Penner Gerhart, Beatrice.
 Penner Henry F., Lushton.
 Penner J. H., Hoag.
 Peters Isaac, Henderson.
 Peters Dietrich, Henderson.
 Peters Dietrich D., Henderson.
 Ratzlaff Henry, Jansen.
 Regier Peter, Henderson.
 Regier John J., Henderson.
 Rediger Christopher, Aurora.
 Rediger Joseph, Milford.
 Reimer Peter, Beatrice.
 Schiffler Albrecht, Roseland.
 Schlegel Joseph, Milford.
 Schroder H. P., Hampton.
 Stauffer Abraham, Roseland.
 Stauffer Jacob, Milford.
 Thiessen William, Jansen.
 Thiessen Wm., Jansen.
 Wall Cornelius M., Henderson.
 Wiebe H., Beatrice.
 Yoder Yost H., Bertrand.
 Yoder Yost D., Bertrand.
 Yoder Moses D., Bertrand.
 Yoder S. H., Lexington.
 Yoder Henry, Blue Springs.

NEW YORK.

Jause Joseph, Lewis County.
 Krehbiel Jacob, Clarence Centre.
 Lehman Peter, Beaver Falls.
 Moser John, Kirschnerville.
 Rogul Christian, Croghan.
 Rogul Jacob, Croghan.

NORTH DAKOTA.

Bartel John D., Moscow.
 Borntrager Ell J., Island Lake.
 Weirich Ell D., Island Lake.

OREGON.

Bachman H. A., Dallas.
 Christner Peter, Eugene.
 Gerig P. J., Fruitland.
 Kauffman Jonas, Needy.
 Kauffman Joseph, Needy.
 Kropf Daniel J., Needy.
 Miller J. A., Needy.

Mishler Jacob D., Eugene.
 Rich John, Salem.
 Rich John, Willard.
 Roth Jacob, Albany.
 Schrag Jacob, Irving.
 Schrock David, Needy.
 Steiner C. B., Salem.
 Troyer Amos P., Barlow.
 Yoder L. J., Elmira.
 Yoder Levi, Eugene.

ONTARIO.

Albrecht John, Newton.
 Baechler Christian, Zurich.
 Bearss Gilbert, Sherkston.
 Bender Jacob, Tavistock.
 Bender Jacob M., Tavistock.
 Bowman Samuel, Berlin.
 Bowman Enoch, St. Jacobs.
 Bowman Tobias, St. Agatha.
 Bowman Moses C., Manheim.
 Bowman Moses, Manheim.
 Boshart Joseph, Baden.
 Burkholder L., Box Grove.
 Cressman Amos, New Hamburg.
 Cressman Menno, New Hamburg.
 Detwiler Henry, Blake.
 Gascho John, Baden.
 Gascho John J., Zurich.
 Gascho Chr., Baden.
 Gehman Solomon, Blair.
 Gingrich Jacob, Preston.
 Grubb, E. F., Stevensville.
 Hallman Isaac, Listowell.
 Hallman E. S., Berlin.
 Hoover John G., Struffville.
 Hoover Samuel R., Jr., Markham.
 Hoover Moses, Selkirk.
 Hunsberger Daniel, Jordan.
 Hunsberger, Noah, Bridgeport.
 Jantzi Joseph, Topping.
 Jantzi Michael K., Tavistock.
 Jantzi Peter G., Wellesley.
 Johnson Abraham, Stevensville.
 Kennel Michael, St. Agatha.
 Kipfer Andrew, St. Agatha.
 Kipfer Solomon, Newton.
 Kipfer John, Milverton.
 Kipfer Christian, St. Agatha.
 Kropf Christian, Shakespeare.
 Lichty Jacob, Wellesley.
 Litwiler Christian, St. Agatha.
 McKay Henry, Clachan.
 Michael Nelson, Shekston.
 Nafziger Nicholas, Milverton.
 Nafziger John, Milverton.
 Nahrgang, Jos., New Hamburg.
 Rittenhouse John F., Jordan.
 Rosenberger Isalah, Haysville.
 Ruby Joseph, Tavistock.
 Schwartzentruber Chr., Blake.
 Snyder Absalom, Cossuth.
 Snyder Jonas, Waterloo.
 Spenler Peter, Milverton.
 Stuffer Noah, Strasburg.
 Steinman, D., New Hamburg.
 Steinman, D. H., New Hamburg.
 Stirm Joseph, New Hamburg.
 Wagler Jacob, Wellesley.
 Wagler Christopher, Baden.
 Wambold Isaac A., Breslau.
 Weldman Samuel, Almira.
 Weldman Jacob, Markham.
 Weber Elias, Breslau.

Wideman, Samuel, Almira.
 Wismer Daniel, Berlin.
 Wismer ———, Waterloo.
 Wismer, Orphen, Baden.
 Woolner Jacob, Kossuth.
 Woolner, Jacob S., Breslau.
 Zehr Christian, Wellesly.
 Zehr Peter, New Hamburg.
 Zehr Joseph, New Hamburg.
 Zerr Chr. J., Wellesley.

OKLAHOMA.

Albrecht John, Korn.
 Bartel John F., Alva.
 Funk J. A., Cantonment.
 Goebel Chr. H., Orill.
 Hergert Wilhelm, Fairview.
 Hetrick Simon, Spring.
 Horsch, Michael M., Darlington.
 Hirschberger, Simon, Milan.
 Kauffman Joseph, Korn.
 Klaassen M., Herald.
 Kliewer J. J., Sheliy.
 Kliewer H. J., Hammon.
 Koller H., Perry.
 Krehbiel Jacob S., Geary.
 Lichti, ———, Mateer.
 Landis, G. B., Milan.
 Mosiman Saml. K., Cantonment.
 Moyer, M. S., Deer Creek.
 Neufeld Peter, Shelly.
 Pankratz Peter, Shelly.
 Petter Rudolph, Cantonment.
 Ramselr C., Cleo.
 Richert Jacob, Shelly.
 Sprunger Joel, El Reno.

OHIO.

Amstutz D. C., Marshallville.
 Amstutz Cleophas, Dalton.
 Augsburg John, Overpeck.
 Augsburg C. K., Trenton.
 Baer J. B., Bluffton.
 Basinger Peter, Calla.
 Beachy Moses, Farmerstown.
 Beachy Noah, Walnut Creek.
 Beachy Peter, Baltic.
 Beachy David, Berlin.
 Beery Henry, Easton.
 Bixler Joseph, Columbiana.
 Blosser John, New Stark.
 Blosser N. O., New Stark.
 Brunk Daniel S., Elida.
 Brennehan N., Pickerington.
 Brennehan Moses, Elida.
 Brennehan C. B., Elida.
 Brennehan A. H., Orrville.
 Brubaker John L., Leonard.
 Buckhart Isaac, Pandora.
 Buckwalter Ira J., Dalton.
 Burkholder J., East Lewistown.
 Byler Jacob, Middelfield.
 Byler Daniel, Middelfield.
 Coblenz Moses J., Sugar Creek.
 Detwiler Joseph, Huntsville.
 Detwiler S. H., Bellefontaine.
 Diller Benjamin, Bluffton.
 Freyenberger Chr., Pettisville.
 Garber David, Orrville.
 Gerig Benjamin, Smithville.
 Gerig Jacob, Smithville.
 Good Isaac, River Styx.
 Greider J. E., Osborn.
 Hartzler J. B., Huntsville.
 Harshburger Peter, Berlin.

Harshburger Daniel, Mt. Hope.
 Headings S., Bellefontaine.
 Hilty David, West Liberty.
 Hirschy, N. C., Bluffton.
 Hosteller David, Wellersville.
 Horning Jacob, Bluffton.
 Horst M., North Lawrence.
 Hunsberger E., Wadsworth.
 Harsh Henry, Burrton.
 Imhoff Peter, Sevenmile.
 Kauffman J. H., Bellefontaine.
 King Nicholas, Pittsville.
 Kliewer, J. W., Wadsworth.
 Kornhaus Adam, Orrville.
 Kreider Jonas, Wadsworth.
 Krehbiel H. J., Trenton.
 Lehman Joel, Kidron.
 Martin David, Canal Winchester.
 Mast Abraham, Walnut Creek.
 Mast Andrew, Mt. Hope.
 Mast Frederick, Berlin.
 Mast Moses, Berlin.
 Mast Moses A., Walnut Creek.
 Mast S. E., Welshfield.
 Miller Shem, Charm.
 Miller David S., Berlin.
 Miller Jacob J., Berlin.
 Miller Jacob E., Berlin.
 Miller Levi D., Berlin.
 Miller Ell, Walnut Creek.
 Miller Moses J., Walnut Creek.
 Miller Solomon, Walnut Creek.
 Miller Peter B., Millersburg.
 Moser John, Bluffton.
 Moser Jacob S., Orrville.
 Nice Jonas, Akron.
 Nuszbaum Jacob, Orrville.
 Plank David, Bellefontaine.
 Rickert Allen, Columbiana.
 Ross George, Elida.
 Schrock Peter, Walnut Creek.
 Schmucker Dan'l, Louisville.
 Shenk John, Elida.
 Shenk, Daniel, Elida.
 Shoup M. Van Buren, Mt. Eaton.
 Slonecker Mich'l, Louisville.
 Sommer A. A., Dalton.
 Sommer John, Paris.
 Stauffer Jacob, Leetonia.
 Steiner C. P., Cranberry.
 Steiner M. S., Pandora.
 Steiner C. D., Orrville.
 Stoltzfuss D. S., Huntsville.
 Stuckey Christian, Elmira.
 Stutzman M., West Liberty.
 Troyer Benj., Walnut Creek.
 Troyer Jonas J., Charm.
 Troyer Chris. D., Baltic.
 Troyer David, Charm.
 Wayre John, Urbana.
 Weaver Jacob, Columbiana.
 Wyse A. J., Archbold.
 Wyse Daniel J., Archbold.
 Yoder Joel J., Sattilo.
 Yoder Abraham, Farmerstown.
 Yoder D. Z., Smithville.
 Yoder Daniel J., Charm.
 Yoder John K., Orrville.
 Yoder Jonas C., Huntsville.
 Yoder C. K., West Liberty.
 Yoder David J., West Liberty.
 Yoder Jacob, Benton.
 Zimmerly Christian, Bluffton.
 Zeller Frederick, Mt. Cory.

PENNSYLVANIA.

Allebach Christian, Kulpville.
 Auker William, Millerstown.
 Anglemoyer, Henry G., Silverdale.
 Auker Simon, McAllisterville.
 Balr, R., York—New Galena.
 Bashore A., Juniata Co.
 Beachy Manassas, Elklick.
 Beachy C. K., Belleville.
 Beachy Christian, Elklick.
 Bean Amos K., Ironbridge.
 Bean W., Providence Square.
 Berkey William, Richfield.
 Bender D. H., Tub.
 Beidler John, Shelly.
 Beller David, Ronks.
 Bower Henry, Harleysville.
 Bowman, Noah B., Bowmansville.
 Blough Levi A., Davidsville.
 Blauch Jonas, Johnstown.
 Blauch H. H., Tub.
 Brackbill Christian, Gap.
 Brenneman A. B., Lancaster.
 Bricker Henry, Chambersburg.
 Brillhart J. A., Rockton.
 Brubaker Abraham, Strasburg.
 Brubaker Jacob N., Mt. Joy.
 Buckwalter David, Leacock.
 Burkholder Abraham, Newville.
 Burkholder C. R., Newville.
 Bucher John, Rawlinsville.
 Bucher Jacob F., Mumasburg.
 Byler Rudolph, New Wilmington.
 Byler Noah, East Brook.
 Byler Joseph, New Castle.
 Byler Joseph H., Belleville.
 Byler Jonas, New Wilmington.
 Byler Christian, Pulaski.
 Byler Eli, Pulaski.
 Clemmer Josiah, Souderton.
 Deffenbach Chr., Masontown.
 Detwiler Samuel, Telford.
 Durr J. N., Woodside.
 Ebersole Levi, Maytown.
 Ebersole John, Colebrook.
 Eby Isaac, Buyerstown.
 Ebst John, Bally.
 Erb John, Harrisburg.
 Esh Daniel, Ronks.
 Fisher Benjamin, Ronks.
 Forry Theodore B., Tilden.
 Fretz Allen M., Souderton.
 Gabel, F. F., 2237 Franklin st., Phila.
 Gayman, S., Oakland Mills.
 Gehman Abraham, Bowmansville.
 Gehman David, Doylestown.
 Gindelsperger S., Davidsville.
 Glick Christopher, Pequea.
 Good, H. G., Bowmansville.
 Godshall Henry, Lansdale.
 Gottshall Wm. S., Schwenksville.
 Gottshall, Harvey S., Schwenksville.
 Graybill Theodore, Richfield.
 Graybill W., McAllisterville.
 Groff Elias, Strandsburg.
 Gross John, Plumstead.
 Gross, Wm., Griers Corner.
 Grubb N. B., 2110 Marshall st., Philadelphia.
 Grubb Silas M., 3065 Hutchinson st., Philadelphia.

Grubb, W. H., 2110 Marshall st., Phila.
 Harnish John, Martickville.
 Harsberger Calvin, Johnstown.
 Hartzler Benj., Allensville.
 Hartzler Jacob C., Belleville.
 Harshburger J., Davidsville.
 Hege Jacob, Williamson.
 Herschey J. R., Buyerstown.
 Herschey, Jacob, Admire.
 Herr Abraham, New Danville.
 Herr Franklin M., Lampeter.
 Herr J. M., Allen.
 Hertz Moses, Morganstown.
 Hertzler Benj., Lancaster.
 Hess Jonas, Lititz.
 Hess Samuel, Shiremanstown.
 Heistand Abr., Doylestown.
 Hoover Amos, Kinzers.
 Hostetter Chas., Landis Valley.
 Hostetter, D., Leaman Place.
 Hostetter Jacob, Sells Station.
 Horning Benjamin, Knauers.
 Horning Abel, Telford.
 Horning Moses G., Richfield.
 Horst Abraham, Manheim.
 Huber Benjamin, Maxville.
 Hunsberger J. B., Parker Ford.
 Hunsberger Chr., Creamery.
 Johnson David, Woodside.
 Johnson H. H., Creamery.
 Kaser Josiah, Cambria Co.
 Kauffman Jno. E., Mattawana.
 Kauffman H. K., Landisville.
 Kauffman Isaac, Mulberry.
 Kauffman Samuel, Pulaski.
 Keim David, Addison.
 King J., New Wilmington.
 King Joel, Groff's Store.
 King Christian, Intercourse.
 Kulp Clayton, Spring City.
 Kurtz John H., Richfield.
 Landis J. L., Brinkley's Bridge.
 Landis J. B., East Hempfield.
 Landis Noah, Manheim.
 Landis Geo., Blooming Glen.
 Lantz John, Neshannock Falls.
 Lantz Benj., Groff's Store.
 Lantz Samuel, Gap.
 Latshaw John, Spring City.
 Layman Simon, Davidsville.
 Loucks Aaron, Scottdale.
 Loux Peter, Blooming Glen.
 Leatherman S., Line Lexington.
 Leatherman John, Bedminster.
 Lefever John, Landis Valley.
 Lehman Benjamin, Milton Grove.
 Lehman Benjamin, Columbia.
 Lehman S. D., Chambersburg.
 Lehman Peter, Middletown.
 Lehman Daniel L., Rohrerstown.
 Leshner Benjamin, Williamstown.
 Lelter Samuel, New Salem.
 Lichtl, Otto, 1254 N. 28th st., Phila.
 Loose H. H., Menges' Mill.
 Long D. D., Chambersburg.
 Longaker S. H., Schwenksville.
 Longenecker H. E., Mt. Joy.
 Mack Andrew, Bally.
 Mack Noah H., Vinola.
 Mack, Jesse, Port Providence.
 Martia Jonas H., Goodville.
 Mast Daniel Z., Morgantown.
 Mast John S., Morgantown.

Mensch B. Jacob, Shippack.
 Metzler A., Martinsburg.
 Miller G. D., Tub.
 Miller Moses B., Gerstown.
 Miller, J. C., McSherrystown.
 Minninger Jonas, Elroy.
 Moyer J. S., Centre Valley.
 Moyer Jacob, Harleysville.
 Moyer Michael, Souderton.
 Musselman, S. M., Phila.
 Newcomer Jacob, Columbia.
 Nissly Ephriam, Mt. Joy.
 Ott Solomon, Bowmansville.
 Parret P. H., Chambersburg.
 Peachy S. W., Menno.
 Peachy C. K., Belleville.
 Peachy Jonas, Belleville.
 Peachy David, Allensville.
 Peachy John, Belleville.
 Ramer Jacob, Richfield.
 Rickert Isaac, Fountainville.
 Risser Chris., Brunnerville.
 Risser Martin, Fontana.
 Rosenberger Jno., Hatfield.
 Rosenberger Henry, Dublin.
 Rush Jacob, Plumsteadville.
 Rutt Martin, Maytown.
 Saylor James, Johnstown.
 Senger, John B., Kinzer.
 Shetler S. G., Holsopple.
 Schimmel L. O., 2110 Franklin st., Philadelphia.
 Shenk Tobias, East Hempfield.
 Shenk Daniel, Bigler.
 Shelly A. B., Quakertown.
 Shelly A. S., Bally.
 Shellenberger A., Columbia.
 Shope Henry, Middleton.
 Shope Daniel, Middleton.
 Snavely Jacob H., Manheim.
 Snyder Herman, Woodbury.
 Snyder A., Roaring Springs.
 Souders John, Goodville.
 Stauffer J., Bachmansville.
 Stauffer, Moses, Stony Brook.
 Stoltzfus B., Morgantown.
 Stoltzfus Christ. N., Morgantown.
 Stoltzfus D. M., Pequea.
 Stoltzfus John M., Gap.
 Stoltzfus H., Groff's Store.
 Stoltzfus Henry, Mascott.
 Stoltzfus G., Lapp's.
 Stoltzfus Samuel, Morgantown.
 Stover Jacob C., Kulpville.
 Stump Daniel, Hanover.
 Thomas, Jacob, Marticville.
 Wadel Peter, Chambersburg.
 Walter John, Chalfont.
 Weaver H., Camp Hill.
 Weaver Alexander, Wallsal.
 Weaver Benjamin, Churchtown.
 Wenger Jos., New Holland.
 Wenger Jacob, Schaefferstown.
 Wenger A. D., Millersville.
 Westenberger, D., Annville.
 Wisler Martin, Hanover.
 Wisler Martin, Mummasburg.
 Wismer Henry, Creamery.
 Wismer A., Grater's Ford.
 Witmer S., Ritenback's Store.
 Witmer Abraham, Letort.
 Witmer Isalah, Farmersville.
 Wittmoyer Cyrus, Annville.
 Wittmer Abram. H., Hanover.
 Wittmer Elias, Groffdale.

Yoder Ellas A., Myersdale.
 Yoder Daniel D., Tub.
 Yoder John, Belleville.
 Yoder Chris. L., Belleville.
 Yoder Chris. C., Belleville.
 Yoder N., Belleville.
 Yoder Samuel, Allensville.
 Yoder Jonathan, Morgantown.
 Yoder Chris. Z., Belleville.
 Yoder John S., Mattawana.
 Yoder Menno, Belleville.
 Yoder Michael, Mattawana.
 Yoder Michael, McVeytown.
 Yoder Stephen, Johnstown.
 Ziegler Joseph, Zellenople.
 Zimmerman Jacob, Leacock.
 Zimmerman J. M., Churchtown.
 Zimmerman M., Martindale.
 Zimmerman B., Shiremanstown.
 Zook Joseph C., Allenville.
 Zook A. D., Allenville.
 Zook D. J., Allenville.
 Zook Enoch, Blleville.
 Zook Solomon, Belleville.
 Zook Ell, Ronks.
 Zook J. R., Neshannock Falls.
 Zook John, Mascott.
 Zook D. H., Belleville.
 Zug Joel, Groff's Store.

SASKATCHAWAN.

Epp Cornelius, Rosthern.
 Epp Gerhard, Rosthern.
 Friesen Abraham, Rosthern.
 Klaasen Peter, Hague.
 Regler Peter, Rosthern.
 Toews, David, Rosthern.

SOUTH DAKOTA.

Adrian Heinrich, Parker.
 Adrian Peter, Parker.

Barg Heinrich, Marlon Junction.
 Becker Peter, Marlon Junction.
 Becker Benjamin, Parker.
 Bechtel J., Tyndall.
 Berk Henry, Marlon Junction.
 Boese John, Parker.
 Ewert Cornelius, Loretta.
 Ewert E. J., Loretta.
 Graber Christopher, Freeman.
 Graber Joseph, Marlon.
 Hoffer John, Bridgewater.
 Hoffer John, Freeman.
 Hoffer Paul, Freeman.
 Kauffman Chr., Ourtown.
 Kauffman Joseph, Freeman.
 Miller Christian, Ourtown.
 Schmidt B. P., Perkins.
 Schmidt, H. N., Loretta.
 Schmidt, I. B., Loretta.
 Schartner C., Marlon Junction.
 Schartner F., Marlon Junction.
 Schultz, David, Loretta.
 Selbel Ludwig, Wittenberg.
 Schultz Jacob, Marlon Junction.
 Thiessen Dirk, Marlon Junction.
 Tschetter William, Freeman.
 Tschetter Paul, Bridgewater.
 Unruh Peter, Marlon Junction.
 Unruh Henry C., Loretta.
 Unruh Heinrich P., Loretta.
 Unruh Heinrich, Freeman.
 Wiens Jacob, Dolton.
 Willms Abraham, Dolton.
 Wipf John, Freeman.

TENNESSEE.

Wipf Joseph, Freeman.
 Good Henry H., Concord.
 Yoder Phinehas, Hazel Ridge.

VIRGINIA.

Yoder Noah, Richland.

Beachy C. S., Midland.
 Beery Solomon, Dayton.
 Bowers Jacob, Winchester.
 Borntrager J. J., Midland.
 Brunck George, Broadway.
 Brunck Christian, Winchester.
 Brunk Martin, Springdale.
 Burkholder A. B., Harrisonburg.
 Gell John, Amberly.
 Good Christian, Dale Enterprise.
 Grove Isaac, Coyner's Store.
 Hahn Jacob, Menchville.
 Heatwole Joseph, Rushville.
 Heatwole Peter, Dale Enterprise.
 Heatwole Simeon, Rushville.
 Heatwole L. J., Dale Enterprise.
 Heatwole G. D., Rushville.
 Heatwole Anthony P., Ladd.
 Heatwole Emanuel, Rushville.
 Lersberger Jos., Stonewall.
 Hertzler Isaac D., Denbigh.
 Hildebrand J. R., Fisherville.
 Martin Jacob H., Ladd.
 Mellinger D. H., Stephenson.
 Shank Samuel, Broadway.
 Shank, Perry, Rockingham Co.
 Shank Louis, Broadway.
 Shank Erasmus C., Waynesboro.
 Showalter, George,
 Rockingham Co.
 Weaver Samuel S., Mt. Clinton.
 Wenger Abraham B., Dayton.
 Wenger Isaac, ———.
 Wenger Henry H., Linnville.
 Yoder D. Z., Denbigh.

WASHINGTON.

Aeschleman P. R., Colfax.

WEST VIRGINIA.

Beachey Daniel, Aurora.
 Teets Jacob, Lost River.

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